The PULPIT

A Periodical of Contemporary Preaching

JULY 1942

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Out of the Silence

The American Friends Service Committee sent a delegation of its leaders to Germany in 1941 to ascertain if possible what might be done to aid the Jews. Several nations had made appeals through diplomatic channels in the humanitarian interest, but in every instance they had been unsuccessful. But even German leaders could not overlook what the Quakers had done in feeding Germans at the conclusion of the First World War. An audience with Hitler was granted. When these Friends arrived in Berlin, they were assigned to a large audience room where they were entirely alone. One of the delegation proposed that they utilize the intervening time in a "quiet season." They had not forgotten the secret of power which Quakers know. For more than an hour not a word was spoken. The door was then opened. They had their audience with Hitler and received permission to render the ministry which had been denied to others. What better preparation for such an audience, or for any crisis, than to find fulfilled the promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee"?—*Homer W. Henderson, Methodist Church, Woodbridge, N. J.*

The Unity by Which We Live

The 1942 report of the Rockefeller Foundation, which has for many years contributed to the saving of life, the spreading of knowledge and the liberation of mankind, reaches us in a world at war. Though primarily dealing with the present, the foundation is not losing sight of the future of man's civilized life. The report reaffirms the foundation's faith in man's continuing progress, and affirms that the fabric of an international world cannot be destroyed even in the conflict. I quote from the report:

"An American soldier wounded on a battlefield in the Far East owes his life to the Japanese scientist, Kitasato, who isolated the bacillus of tetanus. A Russian soldier saved by a blood transfusion is indebted to Landsteiner, an Austrian. A German is shielded from typhoid fever with the help of a Russian, Metchnikoff. A Dutch marine in the East Indies is protected from malaria because of the experiments of an Italian, Grassi; while a British aviator in North Africa escapes death from surgical infection because a Frenchman, Pasteur, and a German, Koch, elaborated a new technique. In peace as in war we are all of us beneficiaries of contributions to knowledge contributed by every nation in the world. Our children are guarded from diphtheria by what a Japanese and a German did; they are protected from smallpox by an Englishman's work; they are saved from rabies because of a Frenchman; they are cured of pellagra through the researches of an Austrian. From birth to death they are surrounded by an invisible host—the spirits of men who never thought in terms of flags or boundary lines and who never served a lesser loyalty than the welfare of mankind." — *Charles L. Seasholes, First Baptist Church, Dayton, Ohio.*

Christ Still Heals

We need to study again the teachings of Jesus as the highest and truest form of psychotherapy. Dr. William S. Sadler, noted author of such books as *The Science of Living* and *The Physiology of Faith and Fear,* and a true Christian, offers some pertinent testimony. He says: "There can be no question that the Christian religion, when properly understood and truly experienced, possesses power both to prevent and cure numerous mental maladies, moral difficulties and physical diseases. . . . The sincere acceptance of the principles and teaching of Christ with respect to mental peace and joy, the life of unselfish thought and clean living, would at once remove more than one-half the difficulties, diseases and sorrows of the human race. The simple habit of keeping in mind some one teaching of Christ for use in wakeful hours will bring peace. We can start forces of health working within us if we redeem our wakeful hours from despair."—*E. A. Lowther, First Congregational Methodist Temple, San Francisco.*

'If We Had Been Flying Higher'

In an address at the 1942 General Assembly of the Presbyterian Church, U. S. A., Philipps Elliott, minister of the First Presbyterian Church, Brooklyn, related an occurrence from his recent airplane trip around the world on a visit to Presbyterian missions. In flying southward across the Holy Land toward Cairo, the plane followed near the coast. Dr. Elliott, who had never visited Jerusalem, was eager to see the Holy City. An assistant pilot stood with him at a window of the great plane and pointed out the direction where it ought to appear. But although they strained their eyes as the plane winged toward Cairo, they had soon passed the place where they could hope to see it. Disappointed, they turned away from the window. "If we had been flying higher, we might have seen Jerusalem," the pilot said. "If we had been flying higher—."

Per Aspera ad Astra

An old Indian with three sons decided to give his property to that son who showed the most prowess. He told the three that they should bring back from a rugged western mountain a token to show how far they had climbed. The oldest boy was gone a long time and at length returned bearing in his hand a rare white flower which the father immediately recognized as coming from far above the timber line. The second boy was gone still longer and returned bearing in his hand a piece of red flint stone which the father knew came from close to the top of the mountain. The youngest boy was gone still longer and at last returned empty handed. The father exclaimed, "My son, where is your token?" The boy replied: "Father, where I got to there was nothing loose to bring back but I did stand on top of that mountain and I looked out and saw where two rivers joined the ocean." The proud father exclaimed: "My boy, it has been the ambition of my life that one of my boys would see what you have seen. You have nothing in your hand but you have a greater thing—a vision in your soul." — *Attorney Wilbur La Roe, Jr., Washington, D. C.*

Greeting the Promises From Afar

I have heard E. Stanley Jones say: "I have no obligation to succeed. I have only the obligation to be true to the highest and best I know. If Christ's way of life is impossible, then I shall give myself to the impossible." The highest tribute ever paid to anyone was that given by the writer of Hebrews to the patriarchs of old when he said, "These men all died in faith not having received the promises, but having seen them and greeted them from afar."—*R. P. Mead, East Lynn Christian Church, Anderson, Ind.*

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The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

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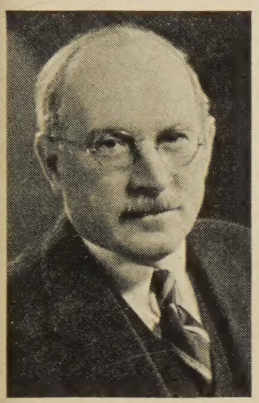
The Suffering Servant

By G. George Fox

IT was during the days of the nazi invasion of Warsaw. The nazis and their Quislings were racing over the city attacking the Jews. An American, a foreign correspondent, a Jew by birth, was riding in a streetcar. Opposite to him sat an old bearded Jew with a Polish coat, a sort of robe, reading his Hebrew prayer book in Orthodox fashion—that is, with his cap on. He was engrossed in reading, and noticed nothing else. Half a dozen nazi soldiers got on the car, and as they passed him, one of them spat at him. He did not wince, move or even look up, according to the story of the correspondent, Milton Mayer, a Chicago writer. He just continued to read.



Had the men who told this story been acquainted with their own Scripture, they would have thought of the 53rd chapter of Isaiah, and there would have come to them that unforgettable verse:

> He was oppressed, though he humbled himself,
> And opened not his mouth
> As a lamb that is led to the slaughter,
> And as a sheep that before her shearers is dumb;
> Yea, he opened not his mouth.

I do not believe that there is a literature in the world that surpasses in beauty the portions of Isaiah which are included in the 40th through the 53rd chapters. There are few passages in the whole Bible itself that rise to their heights in the grandeur of the responsibility dealt with in many of the verses of that section. I am not acquainted with a conception of God that is higher than that enunciated here, and I know of no nobler conception of what is involved in the meaning of the phrase, "Servant of God," than that here stated.

MAKING GOD KNOWN

There is probably no question in the Bible that has engaged the talents of great biblical scholars more than this one, and libraries have been written upon the different interpretations of the various "Servant" passages. But the greatest scholars have found common points of agreement, and on some of these we will dwell.

Just before the "Servant" passages, the prophet sets forth his ideas of God. He does not argue his existence—that is, and always has been, assumed by the Hebrews and their descendants, the Jews. God is above the universe but also in it. He is the Creator of the universe and the Intelligence which directs it. He is the only one and true God, and is incomparable to the other things that people call gods. He "hath created the starry host and he sitteth on the circle of the earth, whose inhabitants are but as grasshoppers"; "he maketh the judges of the earth as a thing of nought; he bloweth upon them and they wither, and the whirlwind taketh them away as stubble." He is the Supreme God, and no other gods are there besides him. Not even princes can stand before him; but he speaks through man. God is he who carries his purposes out through his creatures; aye, history is the unfolding of God's purposes, through men and nations.

A CHOSEN PEOPLE

But to carry out the purposes of the Lord an instrument is needed that will understand that it must make him known—known to all men, even to the inhabitants of the far-away isles. God does not forget that in days gone by he chose, as the father of a people, one whom he had commanded to be a "blessing to the families of the earth," and that to the sons of that people had been entrusted the Ten Commandments, and, as a matter of fact, the whole Torah—the Law, in which God's name was first mentioned. It was this people, then, the prophet was reminded, that should become the emissaries of the living God to the rest of the world.

> Jacob whom I have chosen,
> The seed of Abraham My friend,
> Thou whom I have taken hold of, from the ends of the earth,
> And called thee from the uttermost parts thereof,
> And said unto thee: Thou art my servant,
> I have chosen thee and not cast thee away,
> Fear thou not, for I am with thee.

But more was involved than just the choice of Israel as God's servant. That choice—the conception of the "chosen people" of which these verses are one statement—may have given the early Israelites also some difficulty, as it does to us today. There were times when doubt arose in the minds of Israel concerning this choice. For it was no easy matter. The first Isaiah, Jeremiah and Ezekiel had all experienced trouble and suffering. Tradition told that Isaiah of Jerusalem had been put into the trunk of a tree, which was sawed into, because his people turned on him on account of his teachings. Tradition had it that the humble Jeremiah had been stoned to death by his own people, because of his preachments after they had trekked to Egypt. Ezekiel suffered from the taunts of the many who came to hear him, and must have borne the tortures of a broken heart. There is a parable that when God sought the Gentile nations to give them the Torah, he called the Arabs the sons of Ishmael; and when they asked what were some of the things in the Torah, and

they were told, "Thou shalt not steal," the Ishmaelites said, "We don't want it; for it is by stealth that we live." When he offered it to the sons of Esau, and they were told that there was a command in it not to eat blood, they refused it; because, said they, "We live by hunting." As a matter of fact, Israel had the choice of two things, the sword or the Torah, and it took the latter, though it has caused the nation much suffering and persecution.

TEACHING GOD'S RIGHTEOUSNESS

But the choice was made and in the Torah it was stated that the earth was not to be destroyed again. Man was not to disappear; the highest work of God, namely, man, was not to be removed forever from the world. And the prophet takes it upon himself to remind us of this persistence:

For thus saith the Lord that created the heavens,
He is God,
That formeth the earth and made it;
He established it,
He created it not a waste, He formed it to be inhabited.
I am the Lord and there is none else.
I the Lord speak righteousness,
I the Lord declare things that are right.

Now this righteousness of the Lord was not to be an abstract thing. It was not to remain just an idea suspended somewhere in the air. Righteousness was something that concerned the relationship between God and his creatures—it was to unite the earthly and the divine; it was to bring God down to earth, and to lift man to the heavens. Righteousness was the human counterpart of divine holiness. And there must be those who must teach it to the world.

Thus saith God the Lord,
He that created the heavens and stretched them forth,
He that spread forth the earth and that which cometh of it,
He that giveth breath unto the people upon it,
And spirit to them that walk therein;
I the Lord have called thee, in righteousness,
And have taken hold of thy hand,
And kept thee and set thee for a covenant of the people,
For a light unto the nations
To open the blind eyes
To bring out the prisoners from the dungeon,
And them that sit in darkness out of the prison house.
I am the Lord, that is my Name.

Fear not thou Worm of Jacob,
And ye men of Israel,
I help thee saith the Lord
And thy Redeemer, the Holy One of Israel.

So Israel was chosen to teach the world righteousness. But the task was not to be so easy. As the individual prophet and teacher suffered, so suffered the whole people. Outside of their land, they knew no peace. Here and there and everywhere, Israel felt the lash of the persecutor. But no matter how the stripes stung, a remnant never lost its responsibility as the servant, aye, the suffering servant of the Holy One of Israel.

REVEALING GOD THROUGH SUFFERING

Even in the days of the prophet, a consciousness of that suffering had been experienced, if not by him, by others of Israel. He knew that consecration to God spelt pain and sorrow. He knew that teaching the knowledge of God brought with it the penalty of chastisement and persecution. He knew that humility and holiness are only the butt of those who are removed from the presence of God. He knew that hardhearted men and women do not love the heart that is full of mercy and compassion. He knew that they in whose veins the milk of human kindness is frozen will be cold to the prayers of warmth and love in the name of the God of righteousness and mercy. Isaiah knew what the suffering servant must expect, and the larger portion of his people, in after days, believed that they understood the Scripture when it said:

He was despised and forsaken of men,
A man of pains acquainted with disease,
And as one from whom men hide their face.
By oppression and judgment he was taken away,
And with his generation who did reason?

And what good has it done to reason with the tormentors? Century upon century has added to the forlornness and the unhappiness of this suffering servant—the elite of Israel, those who have been touched by the fire of God. Of course, not all Jews are of that elite. It is not given to a whole people to be of the aristocracy of the suffering servant. Moses had in his day those who sought the fleshpots of Egypt; Amos and Hosea had in their days those who loved not God, and contrary to his commands sold the poor for the price of a pair of shoes; the first Isaiah had in his day the many—too many—to whom he said:

Wash you, make you clean,
Put way the evil of your doings from before Mine eyes,
Cease to do evil,
Learn to do well,
Seek justice, relieve the oppressed,
Judge the fatherless, plead for the widow,
Though your sins be as scarlet,
They shall be white as snow,
Though they be red like crimson
They shall be white as wool.

Jeremiah had those, too many, who knew not the God of Abraham, and who defiled themselves—through their sinfulness—and caused the prophet to say:

You made my Heritage an abomination; The priests said not, "where is the Lord?"
They that handle the Law, knew me not. And the rulers transgressed against me.
The prophets also prophesied of Baal, and walked after things that do not profit.

STILL THE 'SUFFERING SERVANT'

Today the message of the great Isaiah still rings in the ears of those of the House of Abraham who have ears to hear, and a mind to know. The Jews, like their neighbors, are eschewing in large numbers the role of the suffering servant, the emissary of God Almighty. Perhaps their reason is valid. Nineteen centuries of

ceaseless persecution, suffering and hate may break even a whole people's back. The terror of the night becomes a memory by day, but a hideous memory. And the terror of nineteen centuries is not to be easily brushed out of human consciousness. A Jew has a right to live as a Jew, if he so desires; and the Jewish people have not only a right to live, but a mandate to live, from God himself. It is true that destiny has designated him as the servant—even as the suffering servant. Yet it is not within the strength of human beings to be forever hounded because of the preservation of an ideal.

And what is this ideal that has been put into the hands, so to speak, of Israel? It is no less than human salvation. In the words of the great English Christian commentator and theologian, Dr. Skinner of Cambridge, "Israel is the elect for the sake of mankind. God cherishes a purpose of human grace, and the meaning of the choice of Israel is that it is to be his instrument in the execution of that world-wide purpose of salvation."

SUFFERING, THAT SALVATION MAY COME

For this has he been beaten, bruised, pogromed, murdered. To do these, inquisitions were set up, police encouraged, soldiers trained. To inflict inhuman suffering upon Israel was called the carrying out of the wish of that same God who elected him to be the servant—the suffering servant. And this treatment has come, not because Israel was blind, but because they were blind who had not, and have not, seen the light—the light of God's Fatherhood and the lamp of man's Brotherhood.

Even in this great and freedom-loving land, the one who has perhaps reached the highest pinnacle of Christian progress, the suffering servant, must yet bear his stripes. He must still strive to bring God to those who have him not; he must yet suffer, that salvation may come; he must still be strong to feel that his suffering is not, and will not be, in vain. And though many of the House of Israel fall by the wayside because of the lack of faith, or because of the fleshpots attracting them, or because they seek the company of those who cannot see the holiness of a life of hard service for God, yet those of the aristocracy of the elect who carry the lamp of truth will strive on, suffer on, hope on; and together with you who adore and worship him whom you believe to be the highest incarnation of God, and the holiest of suffering servants—and you who follow him in sincerity and truth—together with you who are also of the aristocracy of those who have experienced the vision of the Kingdom—with you, we will strive on, until this becomes a world fit for those to live in who have been created in the image of God; until the earth becomes as full of the knowledge of God as the waters that cover the sea.

May this come, as the rabbis used to say, quickly, and in our days. Amen.

TO BELONG to a church that is trying to "be the church" is to live in a constant spiritual tension in which the evils of our common life are brought under the stern judgment of God.

Federal Council Bulletin.

Religion That Works

BY HERBERT BOOTH SMITH

If ye know these things, happy are ye if ye do them. John 13:17.

THIS text vindicates, it seems to me, the existence of three fundamental elements in religion. It is a plea for knowledge which issues in activity and brings happiness in its train. Note these pregnant words: "If ye know these things, happy are ye if ye do them."

What a great word it is for the twentieth century! For we live in a pragmatic age. The demand of the day is for a religion that works. The time was when a man was revered for what he knew, but now mere knowledge is discounted at the bank of reality. Then again, there was a time when the heart was elevated above the head, and a man was honored because he felt. But in our rushing days the hand takes precedence of both head and heart, and the question asked of the applicant for fame is not "What do you know?" or "What do you feel?" but "What can you do?"

It is related that a Japanese student at Tokyo who had entered a Christian college purely for the sake of education, with the intention of retaining his Buddhist faith, was won to Christianity by a rare exhibition of doctrine incarnated in life. The students rebelled on account of the poor accommodations, and this Japanese was one of a deputation of two sent to remonstrate with Dr. Williams. The good man listened patiently to their grievance and then said: "I cannot let you suffer in this way, for I expect you one day to be the leaders of Japan. Now, I have a nice room with a southern aspect; you two must take that, and I will take your room." It was the speech of a Christian gentleman, who believed not merely in prating about the cross but in "doing the doctrine," as the Koreans say. And this workable and working faith won the young Japanese without further argument, reconciling him not merely to his room but, better still, to Christ.

May I take an illustration from the business world, which may throw some light on the psychology back of this text?. I ask the advertising man something of his program, and I find that it is much like that of Jesus. He flings out in broad headlines his startling facts. First of all he must give information—the passerby must know, for example, that hats are on sale. Then he aims to touch the emotions and to inspire the reader with the desire to own one of those hats. Now comes the crucial point of his whole transaction—he has utterly failed unless he has compelled the response of the will, that is, unless the information and the desire have resulted in the act of purchase. For he is not concerned that this chance stranger shall know that he is selling hats; nor is he satisfied to make him want a hat;

but his object is to sell the man a hat. He must get results. And I believe our Lord Christ was something of a pragmatist, for he was not content with notions, or even emotions; he insisted on motions.

Religion has been defined as the soul's response to the revelation by which it is illumined, kindled and moved. You will observe that this definition includes in its last three verbs the same elements I am discussing. There are some people for whom religion stops in the first state: they are content to be illumined and so they believe in Christ historically. Again there are others with whom religion means the indulgence of feeling: they stop at the kindling of the emotions. But the sort of Christian whom Jesus approves is the man who undergoes the discipline of obedience; he translates his creed into his life; he is moved.

To put the same matter in another way, we say that to be a Christian involves three things: belief, confidence and trust. Belief is an intellectual process, confidence an emotional process, and trust a volitional process. The first two are involuntary; a man cannot compel himself to believe a statement, nor to repose confidence in the Man of Nazareth. But he can will to trust him, and so hand over his life to his keeping. And so perhaps Professor James instead of writing of "The Will to Believe" would have done better to have discussed "The Will to Trust." Let us proceed to notice these three elements in detail.

I

First—Knowledge: "If ye know."

You cannot build a house without a foundation. Nor can you build religious emotion on anything less stable than facts. The weakness of some present-day preaching is just in this: that it seeks to arouse emotions, without anything to base them on. Mr. Mallock in his book, *Religion as a Credible Doctrine,* has a paragraph on "The Uselessness of Emotional Apologetics" in which he stresses this thought. He shows that the change in religious attitude and belief which the last sixty or seventy years have witnessed has originated, not in a decline of the emotion, but in a decay of the beliefs which justified the emotion. The way to remedy the defect, therefore, is not to work oneself up into a passion of excitement but to appeal to the reason; that is, to show that religion is a credible doctrine. A fireman keeps his engine going, not by applying the bellows to the smoldering coals, but by putting on more coal.

The gospel of Jesus Christ is, first of all, a piece of good news—that's what the word means. It is a bit of supernatural information. The heathen in his blindness bows down to wood or stone because he doesn't know the glad news of the gospel. Hence, the objective of Christian missions is to let the world know the facts of Christ and his Kingdom. How can people be held accountable for not doing the good of which they do not know? How can the traffic officer legally arrest me if I do not know the meaning of the red light? The gospel is God's big red light to make men stop, look and listen.

It needs to be emphasized again that knowledge is power. "A wise man is strong; yea, a man of knowledge increaseth strength." In spite of Rome's teaching to the contrary, ignorance is not the mother of devotion. Christianity is not a pious glorification of stupidity. A Christian is not a member of a "Know-Nothing" party, and religion is not the same thing as superstition. Jesus did not say, "Blessed are the empty, for they shall be filled." Dr. Vance put the same thought well: "Nature abhors a vacuum, and grace does not glorify it." The brother who thanked God for his ignorance probably had a good deal to be thankful for.

I read a sparkling article the other day on "The Value of Ignorance." The author insists that it isn't well to know too much, and that Galileo and Copernicus and Columbus tore things up considerably by their discoveries. He seeks to prove his point by showing that every pioneer or inventor or savior has been ostracized or spurned or crucified. Prometheus and Lucifer and Bruno and John Brown and Jesus of Nazareth all paid the price for interfering with the world's ignorance; for every new fact acquired becomes the enemy of human happiness. Well, we cannot agree with these findings. Truth has been crushed to earth, but she rises again. She has been crucified between two thieves, but the long years have always justified her, soon or late. Accordingly our Lord has bequeathed us a religious system built on facts, and Christianity must either stand or fall by those facts. She welcomes investigation, and challenges the microscopes and telescopes of a critical world to aid her in the discovery of truth.

But a merely intellectual Christianity is one of the deadest things possible. One of the most brilliant scholars of my acquaintance knows the New Testament practically by head, but not by heart. When I think of how much he knows, I am amazed at how little he does. Not information, but transformation, is the need of the hour. Hell is full of learned heads, and a man may go to perdition repeating as he goes the articles of the Creed of Chalcedon. The Five Points of Calvinism will never in themselves build up robust Christian character, any more than an architect's blueprint will furnish a comfortable place to live.

No, we must relate truth to life—we must incarnate it, before it becomes worth while. And I fear that there are many professed Christians who know religion just as the schoolboy knows South America; he can show you where it is on the map, but he has never been there. You can usually tell, when you hear two men describing the same place, which one has been there and which one has read Stoddard's lectures. It is as though our Lord had stood silent, listening to some glib recitation of the creed, and then, when it was finished, quietly answered: "If ye know these things, happy are ye if ye do them." And across the intervening centuries there is wafted to us, as an echo of the text, the peroration of the Sermon on the Mount: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. And the rains descended, and the floods came, and the winds blew and beat upon that house; and it fell not: for it was founded upon a rock."

II

Second—Emotion: "Happy are ye."

Ah, now Jesus has the ears of the waiting world if not before. Everybody—every citizen of the twentieth century—wants to be happy. The man who can make us glad can have any price he asks. The poet may write about the things he learned from sorrow while he "walked a mile with her," but for a permanent traveling companion, give us joy. Very well: we turn to Christianity to find happiness. Jesus didn't try to multiply Calvaries at every crossroads and corner; he was a normal thinker, who realized that each individual must have some beatitude. The thing he did, therefore, was to take that ideal, that utopia, that beatitude, and give it the richest possible content. He told the world of happiness seekers that joy was to be found in doing known duty.

Now, this is a new discovery of Jesus: that happiness is not an end to be sought in itself, but comes by the way. It cannot be manufactured directly, but is a by-product; in making something else, you produce it accidentally. If you are journeying on the strait-and-narrow-gauge track of duty, Happiness gets on board at one of the way stations; but if you telegraph ahead for her to be sure to meet you, she will not be there. Josh Billings puts the thought in his quaint way: "If you ever find happiness by hunting for it, you will find it, as the old woman did her lost spectacles, safe on her own nose all the time."

This is a new idea to many people. They think of religion as negation. "Thou shalt not do so and so" is the sum of their Ten Commandments. They regard Christianity as toning down all the bright colors of life to a drab mourning. Instead of that, Jesus says it is a positive force; not negative and not neutral. A happy man is a positive character emotionally. He lives on the plus side of life. Jesus says a Christian ought to be a happy man, and he himself was.

Therefore we must in our preaching lay siege to the emotional level of the hearer's life, not because we are going to neglect the rest of his nature, but because this is the most inflammable plane of his being and the presumption is that the fire which starts in the basement will burn to the attic. The hope is that if we reach his heart, we shall ultimately reach his will. In line with this is the judgment of Dr. Chapman the evangelist, who gave as one of the reasons why ministers fail, the fact that they try the wrong method of approach—by the head, instead of by the heart. He holds that argument invites argument, and for every point that you advance, the mind of your hearer advances a dozen. The better avenue of approach is the broad highway of sorrow and joy which Jesus chose in the Sermon on the Mount; for example, instead of arguing the question of purity in its effects on mind and life, he simply said: "Happy are the pure in heart, for they shall see God."

Oh, give us a religion with a soul, with magnificent enthusiasm and splendid audacity! I like the man who rose in an inspiring meeting and said, "Mr. Chairman, I move we move the world." Let us have zeal, even though some of it may be zeal without knowledge. Why is it that many college men are failures? Because they are crammed full of facts—but so is a dictionary and an encyclopedia. What is the trouble with a dictionary? It is that it cannot translate into emotion the things it knows. It will tell you several pages full about missions, yet never enthuse over them. It will describe philanthropies, yet never do a charitable deed. So whatever you are, don't be a dictionary. If you know these things, why don't you do them?

III

Third—Will: "If ye do them."

Let me make a statement which may sound heretical, but I can quote Jesus to back it. "It is better not to know, than to know and not do." Which is to say, I'd rather be a heathen who had never heard of Christ in the day of judgment, than many people from Christian America. Didn't Jesus say, "It shall be more tolerable for Tyre and Sidon in the day of judgment than for that city at home which knew its duty and did it not." So as I give the usual invitation today, I say, since you know these things, why not do them? I find in calling upon people and presenting the claims of the church, that my battle is on the will, not the brain. Men admit all I say and won't argue, but simply won't take the step.

Professor James teaches that it is better not to know than to know and not do, and so does Paul. You remember the illustration which the professor uses of the Russian countess who sits in the theater on a cold winter night. Her emotions are played upon by the sad scene depicted on the stage, and she sheds copious tears; and yet all the while her coachman is shivering on the box of her carriage outside. She does herself a wrong to allow the emotion of pity to be excited by an imaginary case, while she refuses to allow it to play on the chords of daily life.

Students of art will tell you that the reason why the arts attained so high a degree of perfection in the Middle Ages was because the men who had the mind to design and conceive worked out their ideas with their own hands. Raphael and Michelangelo and Cellini did their own work. They not only had visions, but they turned those visions into marble. In the language of my text, they not only knew, but also did. This same program will make a man not only an artist, it will make him a Christian.

Archeologists at Ur of the Chaldees (where Abram lived) have discovered civilization at three different levels. The gospel does this too. It finds some people at the level of the mind: mental Christians. It reaches others at the stage of the emotions: shouting Christians. But, blessed be God, it does find some, deepest down—the last stratum to be reached—at the will: doing Christians. And these people are the salt that keeps the world from decay.

Professor J. Ritchie Smith has shown us that the Psalms and the Proverbs live side by side on the pages of the Bible, and side by side in life too. He reminds us that the order of Scripture is the order of experience. First, religion is enshrined in the heart (that's the Psalms); then religion is worked out in the life (that's

Proverbs). Religion can put on her beautiful garments and move to the temple to worship on Sunday; then she can go home and put on her everyday clothes and take up the round of common tasks. That is to say, the religion which is found at the altar of God on Sunday may be found at the washtub on Monday. If you know certain things are true on Sunday, do them on Monday. You've got to go and be somebody's New Testament this week.

The most amazing revival of the church since Pentecost would break out tomorrow, if its members would begin just to do what they know. The whole modern missionary movement goes back to that unforgettable day when the cobbler Carey had the audacity to ask at a Baptist assembly whether Christ's command to the apostles to go into all the world and preach the gospel to every creature was still binding. As soon as he knew, he went and did—and the world knows the rest. Carey was one of the heroes of missions; and yet, after all, all that he did was simply to make the connection between his intellect, his emotion and his will.

It all comes to this: whether we are willing to bridge the gap between theory and life. There are many other men besides Moses and Jonah and Ananias who have run away from duty. Many a man takes ship to carry his feet in the opposite direction from his head. He knows where he ought to go, but insists on buying his ticket the other way. The picture of Jonah running away from the call of God, and buying his passage to Tarshish when duty lay in the direction of Nineveh, is a parable of life. "Are you going to spend your whole life saying 'ought'?" asks Bernard Shaw. "Turn your oughts into shalls, man." That is what we need to do.

Jesus might have said, "Happy are ye if ye *sing* them." But the Christian life is something more than a choir rehearsal. "If ye *debate* them," but the Christian life is more than a meeting of presbytery or a class in theology. "If ye *remember* them," but Christianity is more than a recital of the Shorter Catechism. "If you list them," but Christianity is more than the Ten Commandments or the Sermon on the Mount. "If you dream them," but Christianity is more than a set of pious resolutions. An African native was asked by a missionary: "Do you know Jesus?" "No," he replied, "but I know Tom Lamke, a friend of his." Tom was a "doing" Christian.

One day a pessimist and an optimist were talking of world conditions, when the pessimist said: "Well, I believe I could make a better world than this myself." The optimist answered: "Exactly, that's just what we're here for. Now let us go out and do it."

Dr. Babcock, many years ago at the Brick Church in New York, said in a sermon: "If men cannot believe in Christians, whom they have seen, why should they believe in Christ, whom they have not seen?"

Charter Piggot has reminded us: "If Christ is to have the throne of your being, he will get it only one way. He won't take it because you happen to have left it vacant. He won't take it by storm. He will get it because you give it to him by deliberate, conscious, willing choice."

An Oriental proverb puts much wisdom into the couplet:

> Who learns and learns, yet acts not what he knows,
> Is one who plows and plows, but never sows.

In the year 1900, foreigners in Peking were besieged by the Boxers. The various powers had landed their forces near Tientsin. One morning a council of war was held in the latter city to determine whether the international army should march on the capital. One after another of the commanders—British, German, French, Russian and Japanese—rose and solemnly stated that the advance must necessarily be futile. After all the rest had spoken, however, General Chaffee, the American commander, arose in his place, not to make a speech, but only to utter a single sentence: "'I desire to say that the American troops will march on Peking at 9:30 tomorrow morning." And march they did. And the others went with them, and the siege was raised without a single serious battle.

Do you know why General Chaffee was so determined in his stand? Because the day before that meeting in Tientsin he had received a cablegram from Secretary Root which read as follows: "March at once on Peking. The American nation is behind you." Ah, my brethren, would that the soldiers of the Christ were as loyal as those of the United States! "If ye know these things, happy are ye if ye do them."

To My Country

THEY tell me thou art rich, my country; gold
In glittering flood has poured into thy chest;
Thy flocks and herds increase; thy barns are pressed
With harvest, and thy stores can hardly hold
Their merchandise; unending trains are rolled
Along thy network rails of east and west;
Thy factories and thy forges never rest;
Thou art enriched in all things bought and sold!
But dost thou prosper? Better news I crave.
O dearest country, is it well with thee
Indeed, and is thy soul in health?
A nobler people, hearts more wisely brave,
And thoughts that lift men up and make them free—
These are prosperity and vital wealth!

WILLIAM DUDLEY FOULKE.

America's Gospel

OUR COUNTRY hath a gospel of her own
To preach and practice before all the world—
The freedom and divinity of man,
The glorious claims of human brotherhood,
And the soul's fealty to none but God.

JAMES RUSSELL LOWELL.

The Dream

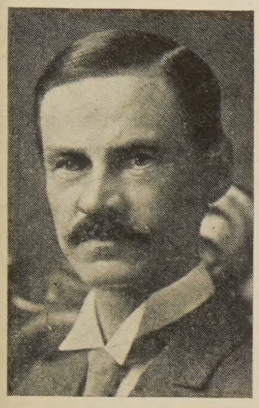
O FRIENDS of Christ, this is our dream, for we
Must strive on toward the Brotherhood to be—
Toward that great hour of God's ascending sun
When all shall love and all shall lift as one.

EDWIN MARKHAM.

'The Wrath of Man Shall Praise Thee'

By Edward Tallmadge Root

IF the battle-hating author of the seventy-sixth Psalm is justified in his assertion, then even war, man's wrath raised to the *n*th power, may accomplish the purposes of "the Power-not-ourselves-who-makes-for-righteousness."



Our argument admits that war is the climax of human sin. It is robbery, arson and murder wholesale. Its first victim is truth. Its aim, "to steal and kill and destroy," is the opposite of His who "came that men might have life abundantly."

But it is a sin which no individual is capable of committing. It is the sin of nations. Its guilt rests not on one but on many generations. "Because the fathers ate sour grapes, the children's teeth are set on edge." To go back no further—when, about four hundred years ago, the "Christian" peoples of Europe discovered the Western hemisphere and a sea route to the East, they assumed, utterly disregarding the moral precepts of their faith, that they might use their superior weapons to go everywhere subduing, exploiting, ruling. They sowed the wind, we reap the whirlwind. The conquerors fought one another for the spoils. The peoples last to achieve national unity now demand their share. An Asiatic race has proved that it can imitate. The warning of the apostles (Galatians 5:15; James 4:1, 2) is fulfilled. War now means the suicide of civilization.

We cannot apportion responsibility to individuals. We must respect the conscientious objector who refuses to participate in an evil so monstrous. But "pacifist" is an inaccurate term; for true "peacemakers" may conscientiously believe that there are more promising roads to the goal. Richard Gregg, in his *Power of Non-Violence,* uses a more exact term. His argument is cogent; yet he admits that many must be drilled to such moral jiu-jitsu before it can avail. Must they not also have equipment for their program of healing and relief comparable to the billions devoted to war? On the other hand, who can condemn Generalissimo and Madame Chiang Kai-shek as recreant Christians because they did not surrender their great people, least warlike of races, to the aggressor?

A sin of the nations can be renounced only by the nations. Anarchy can be displaced only by its opposite, government. From boyhood I have believed that the success of the experimental United States of America meant logically and ultimately the United Nations of the World.

But we face another question: What of God? Can we see that the infinite righteousness and wisdom which the universe reveals may and does use unrighteousness? Infinite Love compel hate to serve his ends? If we follow the teachings of the Hebrew-Christian Scriptures, which have so largely guided our civilization, we must answer, Yes!

I

When the Hebrews, most intelligently spiritual of Semitic peoples, for the first time came into contact with one of our Aryan races, they found that the Persians had an ingenious solution of the problem of good and evil, the theory that there are *two* Supreme Beings. The problem had been keenly felt by the Hebrews, as Job and many of the Psalms reveal. It is the more significant that they rejected the Persian solution.

One reason lay in the fact that they recognized the limitations of human thought. To them the Infinite seemed to say: "As the heavens are higher than the earth, so . . . are my thoughts than your thoughts." The phenomena of the sky also seemed to them to prove his beneficence, giving "seed to the sower and bread to the eater," satisfying "the desire of every living thing." But what, then, could they say of the storm, described in Psalm 29, which seems to destroy life, which "maketh the hinds to calve [prematurely] and strippeth the forests bare"? Is not here revealed an Ahriman thwarting the will of Ormuzd? Nay! In the thunder the psalmist heard "the voice of Jehovah." When the storm passed, he saw that it had left "strength, blessing, peace for his people." The parched earth had been watered; the stagnant air, purified; forests, pruned of dying branches; the strongest and most intelligent forms of life, with men the most resourceful, left to be fruitful and multiply.

Modern thought confirms this judgment. In a unique example of recent fiction, George R. Stewart makes his heroine *The Storm,* which covers millions of square miles. He concludes: "Beside the cosmic effects, the influence of the storm on man seems secondary. 'Good' and 'bad' lose their meaning. . . . 'Sixteen dead,' 'million dollar rain'—such were the headlines. . . . To every locality it had brought its boon. . . . In many places the grass had grown an inch during the storm. . . . Few realized that it had destroyed billions of grasshopper eggs and prevented a plague. . . . Now, 'Maria' was dead; but she had been a good storm."

For such reasons, Psalmists and prophets rejected dualism. The Unknown Prophet of the Exile is explicit: "I am Jehovah, and there is none besides me. I form the light and create darkness; I make peace and create evil; I am Jehovah that doeth *all* these things." Moderns shrink from such assertions. But look at the facts. Contemplate the best in human life, the love of father and mother, and thought rises to God. Yet, when the author of Psalm 36 describes the "man who has ceased to be wise and to do good," thinking through the fact, in sheer contrast and in explanation of the continued existence of a being thus defying God, he is impelled to break into praise of God's "lovingkindness." So whichever direction we take, if we go far enough, do we not find him? "If I ascend into heaven, thou art there: if I make my bed in hell, behold thou art there!"

The New Testament reasserts this faith with a new

conviction. For does it not see, in that culmination of human sin, the crucifixion of "the Sinless One," the supreme revelation of God's redeeming love? Then it asserts, "all things are yours." "To them that love God, all things work"—not, indeed, severally; science has revealed a universe in which there can be no isolated phenomena—but *"together* for good." So, out of a world still ruled by pagan imperialism, in which believers, suffering merciless persecution, were crying: "O Lord, how long?"—rang the triumphant assertion: "The Lord God Omnipotent reigneth!" Our faith was forged, not in years of prosperity and ease, but "in a fire and heat" as terrible as the worst which men endure today. So we may say, with J. G. Holland, in "Bitter Sweet":

> Evil is only the slave of Good,
> Sorrow, the servant of Joy;
> And the soul is mad that refuses food
> From the meanest in God's employ.

But, thus to distill good from evil, we must recognize that "man's chief end" is *not* "the pursuit of happiness" —the one false note in the noblest of political documents. God is not an indulgent papa, seeking only to keep his children amused. The religion of science and the religion of grace both spurn such a conception. We have discovered that nature develops life by stress and strain and rigid selection. Scripture says: "God dealeth with you as with sons," chastening us "for our profit, that we might be partakers of his holiness."

II

What "food," then, for thought, hope and resolute purpose, can we derive from that which is admittedly the most hellish "in God's employ"?

There is evidence that war, though involving such waste, nevertheless contributes to invention, production and compensating wealth. In a lecture at Yale University, Waldemar Kaempffert, science editor of the *New York Times,* told an amazing story of the indebtedness of modern industry to military necessities. In war, China has reconstructed educational as well as industrial life and, as it were, awakened from sleep. But we are concerned with moral effects.

Let us take a single event, the sinking of the Repulse and Prince of Wales, as described by Cecil Brown in *Collier's* and the *Readers' Digest.* When a similar disaster occurs from natural causes, like the loss of the Titanic, men cry in horror: How can a good God permit such things? Why, then, do they accept man-caused destruction in war almost as a matter of course? Is it not because, in the latter case, all can see that the act is due to a definite and vast purpose? In war, each side is seeking an end which to itself seems perfectly justifiable—"The New Order in Europe," or "In Asia"; "The Four Freedoms." Such a purpose impels men to commit deeds from which otherwise they would shrink in horror. Perverted purpose? Yes: but only beings made in the image of God would be capable of such control of the acts of millions for a common end. Like Milton's Satan, they are magnificent even in their apostasy. Unlike Satan, not all men have yet said: "Evil, be thou my good." May not men, therefore, having learned the necessity and the power of a common purpose, having risen to the sacrifice of all else for the sake of their nation, be far on the road to the discovery that the only justifiable and constructive purpose is that which Christ made the law of discipleship: "Seek first the Kingdom of God"?

Again, mark the marvelous discipline which held thousands to their posts even after the terrible discovery that the battle was lost. Ancient armies often fled in panic. How greatly men have grown in self-control and obedience to recognized authority! "England expects every man to do his duty." It is a significant fact that the New Testament represents Roman soldiers as peculiarly responsive to the personality and teachings of Jesus. "I also," said a centurion, "am a man under [a system] of authority." Those trained to military obedience can understand him who said: "I came not to do mine own will, but the will of him who sent me." Such may be "not far from the Kingdom of God." Only one more discovery is required—revolutionary indeed, and like that which came to Paul on the road to Damascus, from above—and the soul may accept a "Captain of Salvation," humbly asking: "Lord, what wilt thou have me to do?"

Such discipline characterizes men on both sides; and the astonishing fact is that modern men can realize this even when an enemy's attack is sinking their ships under them. The training for competitive sports has not been in vain. "For the British," writes Cecil Brown, "this is a contest. An officer turns to me and says: 'Plucky blokes, those Japs! That was as beautiful an attack as I ever expect to see.' " This comes close to loving one's enemies: for what is "love" but a recognition of every other man as another self? Let men think that thought through. Let them recognize that human and admirable qualities are found in Asiatic as well as European, Jew and German, enemy as well as ally and fellow countryman; that, therefore, "all men are equal" in rights and duties—then, the folly and sin of war will be so apparent that nations must waken from this nightmare and, with equal purpose, discipline and skill, organize to conquer stubborn nature, and fill earth with plenty and "brotherhood from sea to shining sea."

Cecil Brown's vivid story closes thus: "I inquire about the officer I'd seen pumping up life-belts for glassy-eyed sailors. It seems that in the water he took off his belt and gave it to a sailor who could not swim. He's not among the survivors." "Greater love hath no man than this that a man lay down his life for his friends." How real the "love" which recognizes as "friends" strangers and inferiors! So even a Quaker poet recognized as "angels" "the noble Mexic women" on the battlefield of Buena Vista and sang:

> Not wholly lost, O Father, is this evil world of ours;
> Upward, through its blood and ashes, spring afresh the Eden flowers.

How easily all these virtues, developed in, if not by war—purpose, discipline, magnanimity, self-sacrifice—could be converted into Christian character, if men

would only see their full implication, and *will* their application to the ultimate end, the welfare of all humanity! Perverted, they work only mutual destruction. Even the aftermath of war is evil. Attempt to return to "normalcy" brought an appalling moral collapse after the First World War. But why need it be so? I asked a young business man what he thought of the depression. After a moment's thought, he replied: "Someone is teaching us." Already in this war a different attitude is apparent. Churches and statesmen are saying: We must not make again the mistakes which sowed the seeds of another and worse conflict! And who can be so blind as not to see that necessity? "Why will ye be still stricken, that ye revolt more and more? Whole countries already lie desolate; cities are burned with fire; your lands, strangers devour them." When will stubborn, stupid humanity learn? But let us not despair. With God, a thousand years are as one day. Science can see no reason why the human race *may* not exist on earth for yet a million years. Humanity is as yet only in its stormy adolescence!

III

So there is hope for the race. But what of "them that sleep, full many a fathom deep" in the ooze of the Malayan gulf? Rightly does humanity cherish such personalities, faithful unto death, as its richest treasures; and religious faith holds that the soul endures. But here we face a fresh dilemma: How can those snatched from life in the very act of helping to make a hell on earth, enter heaven? It is but an intensified form of a universal problem: Who of all mankind was ever good enough to enter heaven?

To an objection, analogy is a valid answer. My widowed mother opened a little school for girls. One, in the hour before her parents left, was fretful, teasing, a typical spoiled child. Under the gentle but firm care of a born and experienced teacher, she became happy, obedient, ready to learn. Change of environment produces an inward change, provided there be the will to accept the better. So, among those who have learned to sacrifice all for their nation, to obey in the face of death, to admire even merciless enemies, and to lay down their lives for others, there must be many ready with joy to accept heaven's loyalties. While men weep, may not "angels around the throne" be singing: "Who are these that fly as doves to their windows?" "These are they that have come out of the great tribulation of world-wide war, and have washed their robes in the blood of the Lamb."

I am no dogmatist. Nor was even Paul, who, at the close of his boldest attempt to explore the purposes of God, cried: "How unsearchable are his judgments, and his ways past finding out!" But our argument at least proves that God *may* "make the wrath of man" serve his holy ends. Q. E. D. Would a limited God, unable to make "all things work together for good," be a God at all?

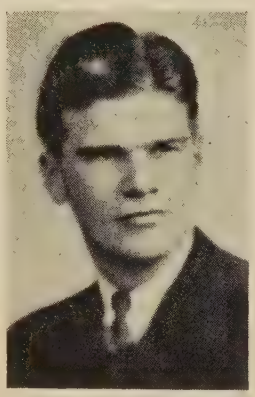
Philosophy has always fascinated me. I have held that there could be laid "a philosophical basis for theism." But I weary of our sophistical hair-splitting and disputes. With relief I turn to the Bible. Moderns see so many phenomena that they often fail to see what Abraham and Isaiah, Peter and John so clearly saw—the All-In-All, Maker of good and Master of evil, transcending knowledge, yet whom to know—as little children know a father whose mature mind they cannot comprehend—"is life eternal."

I have found that life confirms the Word. I regard science as the second glass in the binocular of faith. For its fundamental assumption—that to the human mind, patiently investigating, the whole universe is intelligible—would be irrational unless that universe were the expression of a *mind* like man's, and infinite. "This is the victory that overcomes the world, even our faith."

How Shall We Pray Today?

By Bruce B. Maguire

IT began on January 1, 1942—"America's Prayer Minute." It is to continue for the duration of the national emergency. A minute of prayer is being observed daily at six o'clock in the evening. The Federal Council of Churches sponsors the plan and is attempting to make the observance nation-wide.



In a way, the plan seems typically American—an attempt to squeeze one minute out of the fourteen hundred and forty of the day for God. Actually, however, a prayer minute is being observed in Great Britain, and has been for over a year, at nine o'clock each evening. The call to prayer throughout the British Isles is the striking of Big Ben in London over the facilities of the British Broadcasting Company. It is reported that millions join individually and unitedly in this experience and find it a source of spiritual strength.

GETTING ACQUAINTED WITH GOD

The thought is good. One wonders, of course, whether seven consecutive minutes once a week, or ten, or twenty, would not make for fuller acquaintance and deeper friendship. Sixty seconds: just time for a glance, a tipping of the hat, and a pleasant "Good evening"—like crossing paths again and again with a stranger on one's way home from work until eventually you come to speak. But God will always be a Stranger—we will never know what he thinks, or what he cares about, or whom he loves—until he's worth more to us than one minute in fourteen hundred and forty.

Yet, the thought is good. "God is our refuge and strength," the one unshakable Fact, the one undaunted Person, in the universe these days. There are some who want to pray today who have not tried since years ago

they said, "Now I lay me down to sleep." Their impulse is not born of craven fear. Crises drive men deeper, give them a truer "sense of what is vital," make them seek for the things "which cannot be shaken." So, many a passing acquaintance made in America's Prayer Minute may grow; the Stranger may become a Friend.

For any intelligent and sincere person, skilled or not in the art of prayer, praying today has its problems. Can prayer change the course of a bullet? Can it protect us or our loved ones from a bursting bomb? Can we pray for victory? Are not Christians in Germany and Japan praying to God for their cause and their loved ones? Can we ask God to stop a war which most Christian thinkers declare to be his judgment on the nations? How shall we pray today?

GOD AS CREATOR-FATHER

Think first, for a moment, about Him to whom we pray. The Father loves all his children, the just and the unjust." But because some are unjust with what they have or with what they want, conflict, which is hidden first, breaks out finally in violence and war. What then shall they ask, these children, of him who is their Heavenly Father? How shall we pray today?

He is the Creator: "It is he that hath made us and not we ourselves." "He made of one every nation of men to dwell on the face of the earth." He made the laws of life. He created us with freedom to live by his laws or to reject them. He is Judge: if we reject his laws we break ourselves upon them. "Whatsoever a man soweth, that shall he also reap." "The judgment of God is according to truth." He who builds the structure of his life, his society, upon a lie must come to judgment. Yet, "shall not the Judge of all the earth do right?" He is also Redeemer: because he is a Father who loves, the judgment which falls upon his children falls also upon him. "He was wounded for our transgressions, he was bruised for our iniquities. . . ." Look at Calvary, not an event of history solely, but a Cosmic revealing. Just because God is like that, just because he meets sin and sinners, their nails and their spears, and says still "Forgive them"—just because God is like that—"by his stripes we are healed." Hear Isaiah speaking to Israel—and to America, Germany, England, Italy, Japan, Russia: "Fear not, I have redeemed thee, I have called thee by thy name, thou art mine," my child, my children. That is the God to whom we Christians pray. How, then, shall we pray today?

Shall we pray for our loved ones, many of them in places of danger in these days? Leslie Weatherhead, of the City Temple, London, offers sound counsel here: "When in doubt, pray. You may offer a foolish prayer, a selfish prayer, a sentimental prayer, a prayer that God cannot answer as you want it answered, or a prayer that God must not answer. . . . But don't let any scruples of this sort stop you from praying. You are God's child in God's world, and God loves you and longs for you more than you have ever wanted him in your life. . . . Just as any real father longs to have his child in his arms, whatever the conditions which bring him there . . . so God longs to have you."

SPECIAL-PRIVILEGE PRAYING

God may not answer your prayer as you want it answered, but the high object of prayer may be attained. God may not answer your prayer as you want it answered. He may not keep your loved one safe, though that person is his loved one, too. Look: if all prayers were answered, few people would ever die; there would be no accidents; everyone would enjoy good health; and God would be the slave of man's desires. Let us not crudely think that "a minute a day will keep trouble away." We dare not cling to the psalmist's conception that "a thousand shall fall at thy side and ten thousand at thy right hand but it shall not come nigh thee." That simply does not fit the facts. Besides, it is asking for special privileges which a moral God cannot grant.

Do you remember in Maxwell Anderson and Lawrence Stalling's play, "What Price Glory?" that speech by a non-commissioned officer named Kiper? "The chaplain said my folks was all praying for me to come through, and for God to spare me after hearing their prayers. God, I ain't that dirty a coward! That's a case of saying, 'O God, don't kill our child. Kill every kid in the neighborhood but bring the one marked Kiper safe back home. . . .' No, I don't want none of that for mine. And you can take all your New Testaments with the khaki backs and throw them in the incinerator so far as I want anything out of 'em. I'd rather have a book of cigarette papers any time." He honored God more than he knew. But he was wrong about the New Testament. Listen to Jesus: "Fear not them that kill the body and have no more that they can do." Let us with God's help move on up in our thinking to, "Fear not them that kill the body and have no more that they can do."

HOW PRAY FOR OUR COUNTRY?

God may not answer your prayer as you want it answered, but the high object of prayer may be attained. For prayer seeks communion, friendship with God. The object is not that he may serve our desires and purposes, but that we may know his desires and purposes, and that we may serve him.

Shall we then pray for our country? Most certainly! Let us pray that her noblest ideals may be realized, her highest traditions kept, her finest purposes fulfilled. Let us pray that her leaders and her people (including ourselves) may be purified in motive and purpose and act. Let us pray that the means she employs may be consonant with the goals she seeks.

What shall we pray concerning the war? Shall we pray that God shall stop it? Nay, let us rather pray that he shall give us the power and the humility, the wisdom and the courage, to bring it to a right conclusion—and that we may have the insight to know what *is* a right conclusion. It's not God's doing, this war, save that he is letting us reap what we have sown. He is not going to scrap his plan and take things into his own hands. He is still hoping he can win man to his way.

Shall we pray God to be on our side? Nay, rather

let us pray that we may be on God's side. He is the sovereign God of all the nations. Let us seek in prayer to discern his purposes and to align ourselves with him.

PRAY FOR VICTORY—GOD'S VICTORY

Shall we pray for victory? The answer here is implicit in the answer to the question above. Let us pray for the victory of God's purposes, which may not necessarily mean the victory of all our purposes. That is hard for us to realize, difficult for any belligerent to believe. Yet we ought to be humbled by history. God's purposes were apparently served even by the defeat of Israel, his peculiar people. The prophets said so. God's purposes were apparently not served even by our victory in 1918. No prophets need to say so. Let us, then, continue to pray as we do in our Lord's Prayer: "May thy name be hallowed, may thy kingdom come, may thy will be done, on earth as it is heaven." Let us pray for victory—for God.

William Temple, the new Archbishop of Canterbury, in his *Thoughts on War* submits this criterion for the evaluation of our prayers: "If we pray as Christ taught us, we will pray in perfect unity on both sides of the battlefront. I would propose as a test of our discipleship in prayer, to ask whether a patriotic German Christian could join us in prayer." Dr. Temple knows that God is one. He knows that we, his children, are many and that we are prone, especially in these days, to see and to pray only from our "point of view." Let us, when we pray, seek his presence first. Let us "get behind the eyes of God and look out upon life." Then let us continue to pray "in the name" of Jesus, after his nature, in his spirit. That will be praying "in perfect unity on both sides of the battlefront."

A PRAYER FOR WARTIME

How shall we pray today? Let us, for deeper answer than analysis can give, contemplate this prayer of Bishop Charles Gore of Oxford, England. Great soul that he was, with these words he led his people to the throne of grace during the First World War:

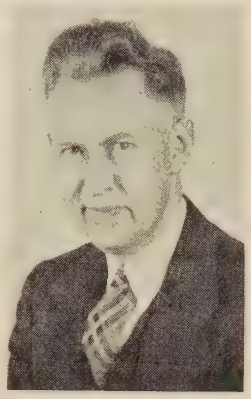
> Give thy blessing, O Father, to the people of that great and far land with those rulers we are at war. Strengthen the hands of the wise and just who follow charity, and look for justice and freedom among them as among us. Relieve and comfort the anxious, the bereaved, the sick and tormented, and all the pale host of sufferers among them as among us. Reward the patience, industry, loving-kindness and simplicity of the common people, and of men of honest and good heart among them as among us. Help us to use our present afflictions which come from us and not from Thee that we may build on the ruins of our evil past and form a lasting peace wherein the nations may live together in trust and fellowship, following in all things the standard of the Son of Man whom we have denied and put to shame and crucified afresh upon the Calvary of our battleground.

Sixty seconds suffice to read this prayer. A lifetime will hardly suffice to learn to pray it. I commend to you the spirit of that prayer as the best answer to our question: How shall we pray today?

Tentmaking is the Answer

By Charles X. Hutchinson, Jr.

"THE present situation serves to focus attention on serious weaknesses in the present organization of American public education. Some of these weaknesses we have long suspected; they are now clearly demonstrated. . . . The sort of education which our youth have had is proving ill-adapted. In consequence, educators, as well as the general public, are raising searching questions about the scope, content and organization of our public education. It begins to appear that radical changes are necessary."



Thus wrote President Day of Cornell University in the *New York Times*. He was echoing the words of Commissioner of Education John W. Studebaker, addressed to the San Francisco convention of the American Association of School Administrators: "Something has been wrong with secondary education in this age of technical development. Schools must reshape their curriculum and rearrange their physical facilities to meet the challenge of the technical age." The testimony supporting this contention is mounting. The story of the Tulsa High Schools in a recent issue of *Life* which says that "they are making progressive theories work" and "they prepare for successful living" only emphasizes the weaknesses of an overwhelming majority of our secondary schools.

PAUL'S EARLY SCHOOLING

When we consider the present plight of American education, it is interesting and instructive and timely to recall the education of Paul as it is described in his letters and in bits of biography that have come down to us. The Connecticut Commissioner of Education may have had Paul in mind when he made his appeal from this pulpit to stop the present trend of disintegration in American home life, stating that the home is still our primary institution of learning. Certainly Paul's education began in his devout home where to mother and father he repeated the great articles of Jewish faith: "Hear, O Israel, the Lord our God is one; and thou shalt have no other gods before me."

When the home had laid its lasting foundation, Paul entered the synagogue school in the provincial city of Tarsus, more Greek than Jewish. After that came the journey abroad, and learning at the feet of the great masters in Jerusalem. But that was not the end. When Paul was resident again in Tarsus, there is reason to believe that for ten years or more he studied with the distinguished Greek teachers of his native city. Before he was through with his formal education he knew

languages—two or three of them at least very fluently. His logic was quick and convincing, and his style was lucid and often eloquent. Everything in the way of academic training that we associate with Masters' and Doctors' degrees, Paul had. He was at home before kings and emperors. He held his own on Mars Hill in Athens. He was ready to uphold the gospel in the great metropolis of Rome. Christianity has never had to apologize for his learning and intellectual integrity.

BROADER EDUCATION OF PAUL

But there was another side to Paul's education which has particular point for our times, and it ought not to be overlooked. Among the Jews, who have always revered learning and had a thirst for knowledge, every boy was required, in addition to the law and the prophets, to become the master of some trade. This rule applied to everybody, rich and poor. So it was that Paul learned a trade, and his environment determined its character. Tarsus was a port for the transshipment of wool brought down from the interior of Asia Minor. Some of it, before it was shipped, was woven into coarse tents, and sometime in his youth the young student Paul learned to weave these black tents from goat's hair.

The life of Paul vindicated the Jewish insistence on combining academic training and manual labor in the educational process. Paul discovered that even a scholar has to eat, and requires shelter. Sometimes traveling teachers begged their bread as they went from place to place. Paul felt that he could not do that without injuring the "freedom of the gospel." It certainly has never helped the gospel when churches and preachers have been reduced to the status of beggars, always looking for special discounts and special favors. So when Paul came to Corinth, he worked mornings at his trade, and in the evening he taught in the synagogue or wherever he could.

One thinks of another Jewish scholar near Amsterdam, not in the first century but in the seventeenth century, when Pilgrims and Puritans were coming to America. They called Spinoza a "God-intoxicated man." He ground lenses for a living while he wrote his great treatise on ethics. How fortunate for the world that Spinoza knew how!

Few Connecticut citizens know that the world's very first peace congress was assembled in Brussels about a century ago with a Connecticut Yankee as its presiding officer. His name was Elihu Burritt, by trade a blacksmith, whose chief interest in life was the promotion of understanding and peace among men. There were no peace foundations in those days, and Burritt's only means of support while making his ventures for mankind was mending harrows and shoeing horses. He, too, followed in the steps of Paul.

SOCIAL VALUE IN MANUAL WORK

Tentmaking was not only of economic value, but of tremendous social value to Paul. He met Aquila and Priscilla because he knew how to weave goat's hair. They came from the interior of Asia Minor where wool grew, and they belonged to a weavers' guild, going about the world as their business required. They were in Corinth when Paul arrived, and he found employment in their house-shop. These co-workers at weaving proved to be not only warm friends, but intelligent and earnest Christians. Twice, at least—once to Ephesus and then to Rome—they moved to further the gospel.

Furthermore, tentmaking tended to give Paul a broad social sympathy. If he had been only a tentmaker, the great Christian movement to which he gave himself might have failed for lack of depth and weight. But if he had been just a scholar, the gospel never would have reached the common folk as it did. Paul never could have said, "I am able to become all things to all men." Nor could he have conceived a new kind of world in which wealth and station did not count, but where high and low, rich and poor, were all one in Christ. Tentmaking was one of the instruments by which Christianity became democratic, perhaps the greatest agency for democracy on earth.

AMERICAN PUBLIC EDUCATION

We in America are the heirs—and victims—in our public education of a long and powerful academic tradition. Connecticut's Commissioner of Education has said that public schools in Connecticut began just about a hundred years ago as a public philanthropy to care for the unfortunate children of the poor who could not attend the private schools. Nevertheless, the private school academic tradition dominated the public schools from the beginning. The commissioner concluded: "A public school training that glorifies academic education and infers that there is something degrading about hard labor and dirty hands should be changed."

This tradition goes back to Greece, where manual labor was despised and left for slaves, while those who were being educated gave themselves largely to athletics, speaking and music. Recent pictures have come from Eton showing the students at machines and learning the toolmaker's trade. The pictures were news, for since the early days Eton and Cambridge and Oxford in England were for gentlemen. Tentmaking in any form was not even considered. The same tradition that education is somehow a matter of books rather than hands came over to America. School superintendents, boards of education and the rank and file of the people in almost any community have been controlled by this conception because for between two and three thousand years that is what education has meant. When Booker T. Washington started Tuskegee, and word went out that colored boys and girls out of slavery were to have their chance at an education, pre-Civil War textbooks in Latin and Algebra came flooding in. Education meant Latin and Algebra, and still does in large measure. Of course if girls and boys can't make the grade, we can shift them to the commercial course or the trade school!

Fifty years ago Dr. Charles W. Eliot tried to explode the notion that things of the mind are of a higher order, while things of the hands are of another order not so respectable. In outlining the requisites of education in a democratic society, he included *Manual Labor*. Said Dr. Eliot: "Organized education must supply,

especially in urban communities, a good part of the manual and moral training which the cooperation of children in the work of father and mother affords in agricultural communities—accurate handwork, and the patience, forethought and good judgment fostered by productive labor." He further suggested that poise, self-confidence, reliability and persistence are often the product of office and shop rather than of classroom and athletic field.

Dr. Eliot did not, and contemporary educators do not, plead for trade schools and NYA shops as over against or in place of academic high schools. We have had a wide expansion of trade school facilities in Connecticut during the past few years, which is all to the good. But we are opposed to the separation of education into two parts—one for the brain and another for the hands. We want the two together in building symmetrical young people, capable of supporting themselves. We need a chair in tentmaking in all of our high schools and colleges.

LET THE CRITICS SPEAK

Of course there are those who would not agree. President Hutchins of the University of Chicago may be one. In a recent article opposing the practice of working one's way through college, he contended that the purpose of a college education is to teach young people to think. He comes to the conclusion that dishwashing doesn't do it; or even, perhaps, tentmaking. But I do not think that even President Hutchins would argue that the acuteness and power of Paul's mind suffered because he knew how to turn goat's hair into tents. Knowing a trade did not make him less graceful or adroit in the presence of kings. So our young people in the course of their education may learn how to cultivate the soil, or prepare food, or build houses, or master machines, or design airplanes without detriment to their mental capacity, or injury to their self-esteem.

Perhaps the most important consideration in this whole matter is whether or not public education in America has been an agency of democracy. Is it something which unites us as we talk about and strive for national unity, or something which divides us? Is the man from the classroom really at home with the man from the shop? Is there a danger of intellectual snobbery in our schools? One thing is certain—if we aspired to be both scholars and tentmakers, everybody would be less conscious of class distinctions. If God joined brains and hands in the same body, and put the two on the same level of dignity and value, we should not let education separate them. That education is unworthy the name that pushes part of us up into so-called higher institutions, and the rest of us down into fields and shops, and builds a barrier between classes and individuals.

Let us develop an educational system in this democracy which keeps brain and brawn together where they belong, encouraging every scholar to be a worker and helping every worker to aspire to culture and scholarship. In short, let our schools work out the kind of effective union that we discover in the Man of Tarsus.

I Am An American

By William Pierson Merrill*

But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God; for He hath prepared for them a city. Hebrews 11:16.

THE President of the United States has asked us to make this a day on which each of us shall say, "I am an American," and shall give earnest and deep thought to just what that should mean.

The fact that the day so designated is a Sunday makes it appropriate that we give our united minds and hearts to this theme as we join in our common worship. Let each of us in his heart be saying, "I am an American." And let each of us ask himself, "Just what does that mean?" and take the answer very seriously.

It is right that thus on occasion we should make our relation to our country a part of our religious life. The presence of the flag in the church does not mean that the church is subject to the nation. If it did mean that, it would have no right to be here. It does mean that our country is one of the real interests of our religion. It makes a difference to us as Christians what sort of country this is.

What does it mean to say, "I am an American"? Several things, very definitely, some of them pleasant, some of them serious and humbling, some of them challenging and inspiring.

There is that about being a citizen of this country that should set us to singing praises to God. Time would fail me should I try to enumerate these national blessings. Let me simply remind you and myself of a few of them that are outstanding.

A NOBLE HERITAGE

First of all, there are our original and permanent national ideals, set forth in the Declaration of Independence, the Constitution, the Bill of Rights, and in Lincoln's Gettysburg Address and Second Inaugural. Few nations, if any, have such a set of fundamental principles, framed and adopted by the people themselves, and held sacred through so many years. Let us recall a few of the great values they emphasize: human equality, right to life, liberty and the pursuit of happiness; freedom in thought, speech, assembly, religion; government the agent of the people to protect these rights, and to promote the common welfare. And much else. A popular orator once referred rather flippantly to these principles as "glittering generalities"; to which a leading citizen made the instant retort: "Glittering Generalities? Rather, Blazing

*Dr. Merrill preached this sermon at Brick Presbyterian Church on May 31, "I Am an American Day."

Ubiquities." The language may be rather ponderous but the sentiment appeals to us all. To be really an American is to hold to those ideas, and it is a noble heritage.

It means also that ours is a history the outstanding heroes of which are men of integrity and nobility of character.

Two names are high above all others, Washington and Lincoln. So different, yet one in spirit and service. Washington the aristocrat, stately, handsome, dignified, wealthy; Lincoln poor, struggling, homely, friendly, humorous, simple. Yet one in integrity, in unselfish service of the common good, in loftiness of soul. One of the finest symbolic features of our national life is that beautiful parkway, with the Washington Monument at one end and the Lincoln Memorial at the other. I recall an incident some years ago when the Lincoln Memorial was new. I came out from it deeply impressed. A young man followed me, and said to me, "That's a great monument, isn't it? Do you know what it is worth?" I could not help replying, "Do you mean what it cost to build it?" He said, "Yes." "I answered, "No; I don't know what it cost; but that isn't what it is *worth.*" His face lighted, and he said, "No, sir; it's worth a lot more than that."

GOOD WILL IN ACTION

We like to recall that careful expense account kept by Washington through the years of the war, and his steadfast refusal to accept any financial reward from the government beyond the repayment of those expenses. A sharp contrast there to some leaders in some countries today. We like to recall the unique combination of patience and firmness in Lincoln. It is a rich treasure for any country to have two such truly great and truly good men as its national heroes.

There are certain acts in the recent history of our country that may well make us glad to say, "I am an American." Over against the well-nigh universal custom of compelling a vanquished nation to pay severe indemnities, we are able to set the fact that, at the close of our war with Spain, we paid Spain twenty million dollars in consideration of our taking the Philippines. There was some ruthlessness in the way we took the Panama Canal Zone. But later we paid twenty-five millions for it, and that voluntarily. Our action following the Boxer Rebellion in China was unprecedented. Along with the other nations involved in the invasion we handed in a bill for reparations to cover expenses. But then, unlike the others, we not only demanded no cession of territory or other rights, but we gave back the entire indemnity payment to China. Who can estimate what that act has meant in our relations with the Chinese, what it still means, in good feeling and respect toward us, that money gratefully used to found a splendid university, to send students from China to America, to establish certain fine institutions of permanent value? One of the choice memories of my visit to China a dozen years ago is of the *John Hay Memorial Room* in the noble public library in Peking, with the famous "Open Door" statement of that great Foreign secretary inscribed on one of the walls.

We have held together for more than a century and half a varied and fast-growing body of people, with many racial backgrounds, maintaining a real unity of life, and without sacrificing our ideal of government by the people. We have maintained peace and on the whole good relations with our neighbors north and south of us. For 130 years there has been peace between Canada and the United States; for just about a century there has been peace between our country and Mexico. Relations with all the nations on this hemisphere are steadily growing better and firmer. We must not be over-proud of the contrast this offers to other continents. We have been blest with ample territory and great resources, such as they have not had. But we have a right to be glad to have had such a record.

One could easily take the entire sermon time for

6-28-42

A Pastoral Prayer

By Ernest Fremont Tittle

O GOD, who hast been our dwelling place in all generations, our Guide and Stay through all the years, grant unto us this hour some blessed vision of Thee. By the might of Thy spirit, lift us, one and all, into Thy presence, that we may know that Thou art with us and able to do for us exceeding abundantly above all that we dare to think.

O God, our everlasting Hope, deliver us, we beseech Thee, from needless anxiety. May we fear to be disloyal to the best we know. May we fear to betray those who love and trust us. May we fear to disappoint Thy expectation concerning us. May we fear to die before we have done some good in the world. But from every other fear, do Thou in mercy deliver us.

O God, our Father, look with Thy compassion upon all the sons of men. Forgive them who are penitent. Draw near to them who suffer in body or in mind. Comfort them who mourn. Uphold them who have suffered the loss of all things save only their faith in Thee. Give wisdom and strength to them who labor for the good of their fellow men, at whatever cost to themselves.

O God, who hast revealed Thy glory in the face of Jesus Christ, we praise and bless Thee for the church, which is the fruit of his sacrifice for us men and our salvation. Grant unto all the churches, we beseech Thee, the inspiration and aid of Thy holy spirit, that they may faithfully proclaim and live by the gospel which has been committed to them. Through Jesus Christ our Lord. Amen.

setting forth the brighter and better side of our national life and history. We might all go out happier and more comfortable if the sermon took that course. But church and preacher are here not simply to make us comfortable, but even more to force us to face our faults, that we may be led to repentance.

SOME PROBLEMS UNRESOLVED

There is a dark side, very dark, to this matter of being an American. Again I must limit myself to a few particulars. We are all aware of them; but it will do us good to face them.

There is much of which to be ashamed in our dealings with the Indians. It is a complex story, with much to be said on both sides. But on the whole our intercourse with these original inhabitants has been stained by ruthlessness, breaking of agreements, and disregard of their plain interests and rights. The war with Mexico nearly a hundred years ago remains a blot on our national history. We have never sufficiently honored Abraham Lincoln for his strong opposition to it, which jeopardized his political career. Our failure to work out a just and peaceful solution of the problem of slavery (a failure that plunged us into the misery of the Civil War) shames us. The reconstruction period after the war is painful to recall, in its sharp contrast to the spirit and way of Lincoln.

Despite our high-sounding phrases about human equality and the rights of common people, we have far to go before the Negro problem will have been rightly and successfully solved. Let us here in the north be careful to face that problem as it affects us, rather than point the accusing finger at the people in the southern states, for whom it is much more difficult than for us. Depressed classes and groups have grown alarmingly, and few radical or even courageous steps have been taken toward a more just economic order; there is recurring corruption in political life, in business, in labor movements, and even in the judiciary; education is still too much the perquisite of the privileged; race discrimination prevails to a lamentable extent.

Our record in international matters is far from perfect. In the glare of this wartime we are coming to see with painful clarity how serious was our failure to play our part in the common life of the world, when the former war ceased. We talked more about a new world order, a League of Nations, a World Court, than any other people; we talked others into an attempt to realize those plans, and then we withdrew. Had we played our part then, this war might never have come. God keep us from re-enacting that shameful part again when the present war closes.

OUR COUNTRY AND THE WAR

The dreadful pressure of the war is having this good effect at least—it is making us open our eyes, and come to frank and stern judgments on our past and present sins and failures. Perhaps the war had to come, if we were ever to be aroused to our misdeeds. We had to be driven out of our complacency, our easy disregard of serious ills, by this urgent call for unity among our own people, of all classes and racial backgrounds. We had to be awakened to our international responsibilities by the vision of what might happen to us if Britain, or Russia, or China should break, or if the Central and South American countries should be indifferent toward us as a result of our somewhat condescending attitude toward them.

Justice Oliver Wendell Holmes once wrote these strong words about the arousing and arresting power of war: "I hope it may be long before we are called to sit at that master's feet. But some teacher of the kind we all need. In this snug, oversafe corner of the world, we need it, that we may realize that our comfortable routine is no eternal necessity of things, but merely a little space of calm in the midst of the tempestuous, untamed streaming of the world."

No one of us can say in the right way and spirit "I am an American," and not add the prayer of the publican, "God, be merciful to me, a sinner."

But above all there is inspiration, challenge, a call, in this reflection, "I am an American." For the ideals are still there, untarnished and glorious. We still have a "government of the people, by the people, and for the people," and are determined that it shall not perish from the earth, but shall be known in all its beauty and strength by all people everywhere. To say, "I am an American," should mean that we dedicate ourselves to the full and true realization of our national beliefs and ideals and aims, for we are a nation with its face to the future, a nation still singing "Our God is marching on" with a spirit that will not be content with anything but the highest and best, not for ourselves alone, but for all people everywhere.

Here our text begins to shine. It tells us of a certain kind of people of whom God is not ashamed. When we look about us, or look back through history, or look with searching gaze into our own souls, we wonder how there can be any people, anywhere, of whom God is not ashamed. Our text says there are. Who are they? "But now they desire a better country; that is, a perfect one. Wherefore God is not ashamed to be called their God; for he hath prepared for them a city."

TOWARD A NEW JERUSALEM

The citizens God approves, the ones of whom he is not ashamed, are not those who are content to look back and think what a noble history our country has had; nor those who complacently look around and say, "This is God's country." They are those who say: Good as my country may be, blessed though it be to have part in its life, it is not good enough; the best fact in it all is the hope before it, its possibility of being better, that it sets before its citizenry an open door, leading to a long, arduous, climbing trail up to the heights, where at last we may have a country that shall be "not far from the Kingdom of God," a dwelling place like that City, the New Jerusalem, in which the gold and jewels and all material treasures are built into the walls and streets, into the common life of the people, where the nations and their rulers bring their glory and honor to serve the interests of the people, where the river of life flows right through the street of the city,

where the tree of life flourishes with fruit for all, and leaves for the healing of the nations; where the gates are open night and day, and all may enter freely.

God has prepared for such a City; not just a dream utopia, far off in heaven. The New Jerusalem in the Bible is here on earth, though it comes down from heaven. God's plan for it is there, in the eternal world; but it is ready to come to realization here whenever men everywhere shall really desire it above all else. And every true citizen of our country should desire with all his soul that better country—part of a world organized and maintained as a great family of God, the earth full of the knowledge of God as the waters cover the sea.

For only in such a world can our country be what it should be, God's Country, where at last man may come to his divine inheritance; and the creation, groaning and travailing in pain together even until now, may at last be "delivered from the bondage of corruption into the glorious liberty of the children of God." Then shall the bulwarks be turned into boulevards, and the gates stand open everywhere without fear, and all men live in one great fellowship of love throughout the whole wide earth.

For I am sure we will all agree that one can rightly say, "I am an American," only when that shall mean something very like what we mean when we say, "I am a Christian."

Two Sermons for Children

By Carl S. Patton*

The Kite and the String

WHEN I was a boy, a kite was not the simple thing it is today. You didn't buy it at the store. You got some thin pieces of wood and whittled them down thinner, often breaking many before you managed to get enough of the right size made. Your father saw you doing it and thought he could do it better, but he usually cut his finger while working away at it, and went into the house. When you got enough sticks whittled down to the proper size, you tacked them together—and usually split one or more of them in doing that. But finally you had them as you wanted them. Then you put a string around the ends of them, made, with the advice of your mother, some paste of flour and water, and covered the frame with newspapers. Your mother gave you some cloth and you tore it into strips and made a tail. It took most of Saturday to make the kite. When you got it made you could never tell whether it would fly or not.

But whether a kite is ancient or modern, there is always one curious thing about it, and that is that the same thing that makes it go up is the same also that holds it down—that is the string.

When the boy asked, "What holds the bricks together in the wall?" and was told, "The mortar," he said, "No, anybody can see that that holds them apart."

It is so with a kite. You have to hold it down to make it go up. You may say, "If it goes that high when I hold it down, how much higher it would go if I let it loose." But if you loose it, down it comes.

You are yourself like a kite in this respect. Many things hold you down: the rules at school, the wishes of your father and mother, your lessons, your teachers. There is always some string tied to you. And maybe you sometimes think, "If I were only free to go anywhere and do anything I want to, I'd be somebody." But you wouldn't. You'd be flat on the ground.

So I say to you, never get angry about the string. In fact, put one on yourself. The men who rise the highest are the men who control themselves with duties and obligations. Unless you can learn to hold yourself down, you'll never go up at all.

The Peanut Man

ABOUT seventy-five years ago, before the slaves were free, a little six-months-old Negro boy was stolen, with other slaves, from his owner, Moses Carver, who lived near Diamond Grove, Missouri. Carver sent some men to get his slaves back. They struck a bargain for the baby, traded an old horse for him, and brought him back.

That baby is today a professor in Tuskegee University. He holds the degrees of bachelor and master and honorary doctor of science, and he is a member of the Royal Society for the Encouragement of Arts, Manufactures and Commerce of Great Britain. He is a musician, and once toured the Middle West as a concert pianist. He is a painter, and has exhibited at the great world's fairs.

But the most surprising thing about him is his ability to make things out of nothing—paint out of clay, marble out of wood shavings, starch, paste, vinegar, ink, shoe blacking, molasses and caramels out of sweet potatoes. Listen now and see whether you think you could do it: he has made butter, oil, cheese, dyestuff, face powder, breakfast food, printer's ink, pickles, instantaneous coffee, axle grease, and two hundred and seventy-six other things—out of peanuts.

Now maybe you have to be a Negro boy born in a slave cabin and stolen from your owner and traded for a horse before you can do such things. But I wouldn't let that thought stop me. I'd try to keep my eyes open to see whether there isn't something in ordinary things that ordinary people don't see there. For, as Professor Carver himself says, "when you do common things in an uncommon way, you will command the attention of the world."

*These sermons are from Dr. Patton's volume, *More Two-Minute Stories* (Willett, Clark).

Sermon Outlines *from* PULPIT Readers

Four Tomorrows

I. *Introduction*—In one sense, tomorrow never comes. Yet we all face four tomorrows, from which we are free to choose those which we will.

II. *Body of Sermon*—1. *The Tomorrow of Futility.* (a) The words of the preacher: "All is vanity and a striving after wind."—Eccl. 1:14b. (b) "Tomorrow and tomorrow and tomorrow creeps in this petty pace from day to day, to the last syllable of recorded time, and all our yesterdays have lighted fools the way to dusty death."—Shakespeare. (c) The sense of futility which overwhelms many in these days as they face endless tomorrows. 2. *The Tomorrow of Postponement.* (a) Felix: "When I have a convenient season."—Acts 24:25. (b) "When school is out . . ." "When I retire . . ." This tomorrow never comes, has no reality, is only a figment of self-delusion. 3. *The Tomorrow of Beginning Again.* (a) "Wherefore turn yourselves, and live." — Ezek. 18:32b. (b) Simon Peter turned, and began over. (c) This tomorrow is always a fresh chance, but without God it is hopeless and destined to fail again. 4. *God's Tomorrow.* (a) "Behold, I make all things new."—Rev. 21:5. (b) We do not know the details of this picture, but we do know that God's tomorrow will mean the opportunity for unhampered growth and endless development.

III. *Conclusion*—We all face tomorrow. How shall we face it? As futility, as the postponement of following the light we have? Let us face it as a new beginning, but with faith in the divine which will make it God's Tomorrow!

(Submitted by Dwight B. Horner, Maple Ave. Church of the Brethren, Canton, Ohio.)

God's Mystery

Text: We speak God's wisdom in a mystery, even the wisdom that hath been hidden.—1 Cor. 2:7.

I. *Introduction*—"Mystery" is that which has not yet been fully revealed. The word is used 28 times in the New Testament. Paul speaks of "Christ," "God's will," "the union of Christ and the church," and "the resurrection" as mysteries. If the gospel is vital to mankind, why does God withhold such knowledge, or at least withhold full knowledge from us?

II. *Body of Sermon*—(1) Enough truth has been revealed for the most simple of us to find our way to God. (2) Each is in position to know enough to begin and we are challenged to spend our lives and all eternity learning more. We respect most highly truth that has come through hard study and experience. (3) We would not be satisfied with a faith that could be fully understood "in six easy lessons." Truth adequate for a six-year-old is not sufficient for a mature man. We seek to become full-grown in religion as in other realms. (4) Understanding comes only as truth is tested in life's experience. One learns the forgiveness of the gospel best by being forgiven. One learns its comfort best in times of sorrow. Christian living is an art and we master an art only through diligent study and long practice. (5) With the best we can do, "all our righteousness is as filthy rags" and all our study foolishness. We must wait on God's unfoldment of himself.

III. *Conclusion*—Let the mysteries of our faith, the religious problems of our day, spur us to a more diligent study, to more reverent waiting and preparation for God's revelation of himself to us, to a more adventuresome living out of the truths we apprehend and to an increase of the discipline of patience.

(Submitted by W. Theodore Allison, McCloud Community Church, McCloud, Calif.)

What Does God Want Of Us in This Crisis?

Text: Who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people.—Titus 2:14.

I. *Introduction*—God wants us to be a peculiar people, different from the crowd of flag-wavers, slogan-shouters, epithet-users. The moment the church becomes like the world, it has lost its mission.

II. *Body of Sermon*—1. Being a peculiar people involves *some vigorous affirmations.* We must affirm the sacredness of personality, demanding that men be (a) free in mind; (b) free in conscience; (c) free to enter into fellowship with others. Genuine freedom for personality involves (a) democracy; (b) justice; (c) economic opportunity; (d) recognition of moral law. 2. Being a peculiar people involves also *putting the spirit of freedom into our practice.* (a) We must practice, perpetuate and defend the exercise of critical intelligence; (b) we must stand for a free conscience whether it refuses to participate in slaughter or accepts the soldier's commission; (c) we must stand for democracy, which is freedom for all; (d) we must stand for moral imperatives; (e) we must keep the church the church.

III. *Conclusion.* The church's whole impact upon the world must be that of the affirmer of life. "I am come that they might have life and that they might have it more abundantly."

(Outline of sermon by Albert E. Day, First Methodist Church, Pasadena, Cal.)

The Increasing Christ

Text: He must increase but I must decrease.—John 3:30.

I. *Introduction.* John the Baptist was a rugged prophet, calling to repentance; Jesus' work was characterized by a "majestic sweetness," which had in it the element of permanence. "Where Christ is not the living center of everything, the value of the church has declined"—so said T. R. Glover.

II. *Body of Sermon*—1. Jesus is our great contemporary; he seems to grow morally and spiritually taller with each succeeding generation. 2. He had a high opinion of man; "beloved, now are we the sons of God." 3. He believed this universe belongs to God; he felt that God would outride all the storms of man's evil doing; this is a moral order. 4. He believed that God's will would finally be done here; his death on the cross was in an hour of spiritual eclipse, but his final words were those of moral victory. 5. He is our most relevant personality; democracy, economic equality, intellectual freedom all had their rise in his teachings.

III. *Conclusion*—Jesus' ideals and methods are the clue to the saving of the world. "I am the way, the truth and the life."

(Outline of sermon by Clarence W. Kemper, First Baptist Church, Denver, Colo.)

We Live by Great Convictions

I. *Introduction*—Dr. Cabot in his book, *What Men Live By,* said we live by work, play, love, worship. These are important, but we live also by great convictions.

II. *Body of Sermon*—How characterize the great convictions by which men live? 1. They are convictions that matter. 2. They are correct. 3. They are courageous. 4. They are consistent and coherent.

III. *Conclusion*—How insure that our convictions have all these qualities? Put Christ at their center.

(Outline of sermon by C. W. Havice, Dean of Chapel, Northeastern University, Boston.)

On Dealing With Boards and Committees

By Judson J. McKim

As a boy I frequently heard my father, who was a clergyman, quote Phillips Brooks as saying, "My parish is my workshop." Later I read of Principal Jacks' approval of Paul's advice to the Philippians that they should "work out their own salvation." Dwight L. Moody kept preaching to the Y.M.C.A.'s of his generation, "It is better to set ten men to work than to do ten men's work." Thus he helped to lay the foundation of the committee system of that organization, which is the most distinctive feature about it.

A recent survey of church officers and leaders reveals the fact that college and university young people are coming into the leadership of local churches. The extra-curricular experiences of most of these recent students have brought to them training and skill in the organization and guiding of people. This fact confronts the present-day pastor with the necessity of using for Kingdom building this new power now manifesting itself. By this test many ministers are going to be measured more carefully in the future.

I here bring together five suggestions relating to the development of board and committee service, which I trust will be helpful to some leaders who are already alert to this newly emphasized ministerial challenge and are struggling with it.

At first reading these suggestions may appear obvious, but at the same time their adoption would transform many a church board meeting, greatly increase the effectiveness of local lay leaders, and add much to their joy of service.

● *Strong Men Like Big Jobs*

Here is my first suggestion: *Strong men are seldom interested in serving on boards which have only weak things to do.*

Too often church board meetings are concerned with only trifling matters which should have been handled by a small committee, whose report could then have been quickly disposed of at the regular meeting of the board. In the board are to be found, at least theoretically, the best minds and the best leaders of the church. The problem, then, is clear, and is this—How can we secure the maximum use of this concentrated ability for Kingdom problems? Certainly interest in the board can be damaged by too long or too many committee reports. The interest of strong persons is kept alive not so much by hearing what someone else has done as by having a part in doing something themselves. Anybody can sit and listen. It takes a personality to face problems and work out a solution.

Therefore boards that are simply boards of approval are seldom strong or very useful. Fighting loyalties are seldom developed by the process of listening to what someone else has done. Fighting loyalties are developed around "the will to do," reached in cooperation with the best judgment and thought of others. This process should of course be tactfully developed before anyone attempts to command or aggressively to lead. Moreover, all the resources resident in the group should be tapped before decisions are reached. Generally speaking, the responsibility for carrying out the plans should rest largely upon those who were the most determined that the particular plans should be adopted. The scourge of any board is the man who desires to make all the plans and yet do none of the work.

Judson J. McKim

● *Problems, Not Routine*

Again: *Successful board meetings center around problems rather than routine.*

Too many board meetings center around the reading of the minutes and the report of the finance committee and treasurer. These items should be regarded as the skeleton and not the life of the church about which the board should be primarily concerned. Where possible, minutes should be circulated to members before meetings and the time of the meeting thus conserved. I know of a religious organization whose budgets run around $650,000 a year which allots only five minutes for financial discussion. Yet through good committee organization, the board members take a larger control of financial matters than in any other similar organization I have ever known.

Some years ago that board spent most of its meeting time discussing financial matters. Interest in board meetings was at a low ebb and the board was generally enveloped in a financial fog. Finances are a problem but not *the* problem facing church boards. Board meetings should center around the problems themselves, not around the answers the staff have worked out for these problems. If problems are put first, better answers will result, also better lay understanding and participation, which are essential to a good organization program.

The pastor can often be most helpful to his people by thinking of himself as the coach or professional engineer in developing religious programs. Certainly in the thoughtful consideration of problems, personality growth is all-important, and through meaningful board and committee work the church can contribute to genuine personality development. Often good minds and skills existing in the church are inhibited by the lack of ability on the part of the minister effectively to tap the latent resources existing within his organization. People enjoy working on a problem until they develop an answer, providing the question has been skillfully presented to them by a competent leader.

And so every board and committee meeting should challenge and inspire those who are present. This is a way in which organizational machinery can be used to grow character and personality within people. Their interests grow in those things to which they give time and money, and each board or committee meeting should help somebody and perhaps everybody present to look with zeal upon some new way in which they can "work out their salvation." Each month, then, the pastor may well search his own soul in order to discover the new challenges that can best be presented to his leaders at the next board meeting. Many laymen have confided to me that here they have met their greatest disappointments in pastoral leadership. Here pastoral skill is perhaps most severely tested and measured.

● *Careful Planning All-Important*

Another important point: *Successful board meetings must be planned for.*

Board members should be able to leave every meeting with a sense of achievement. That in itself will generally bring them back again. The pastor must always keep in mind that here are the brains and leadership of the church. He ought to be proud and thankful if, on his board, are many personalities which are stronger and more capable than he is, and he should be sad if that is not in some measure true. To discover ways of using and guiding this power takes hours of quiet planning if the job is to be well done. In my own work, the schedule called for one and one-half days each month set apart for making concrete plans for a meeting which seldom exceeded one and one-half hours in length. To this must also be added the cooperative labors of a large staff, while all during the preceding month the subjects to be discussed at the next board meeting were constantly before us all.

The meetings were interesting and purposeful and the members came with surprising regularity. Certainly, in these busy days, just a calendar date is seldom sufficient reason for the calling of any meeting. No useful meeting can be held that does not deal with a problem or a plan, and useless meetings are the bane of life everywhere. Hence the skill of a pastor can often be rather accurately gauged by his ability to develop agendas for his board meetings. Capable pulpit supply committees are already becoming alert to this fact, as we have good reason to know. Skillfully prepared board agendas eventually cover the full range of the total church program, for is not the local board responsible to the church membership for the wise and comprehensive development of the entire program of the local church? How can they discharge that responsibility without understanding what is going on and what is being planned?

However, it should be stated that a clergyman must expect to see his own plans changed, enlarged or discarded. Is it not better to have a planning, thinking board than a board of sponges—although the former type causes the most headaches? After all, that may be good for the pastor's soul. And again, let it be emphasized that the decisions reached should be reached after full participation of the group. We frequently hold a stop watch on a young Y.M.C.A. secretary and note the amount of time he takes up with his statements and the amount taken by all the other members of the group. The result has often been embarrassing to the secretary. Also, we have often invited talkative staff men to an important conference under instructions that this was a laymen's gathering, and they could attend provided they came to listen and not to participate in the discussion. We are not sure how either of these plans would work out with the younger clergy.

But useful meetings have to be carefully planned for. Mr. Gladstone even planned where every man in his cabinet should sit at each meeting. Many a good cause has been damaged because the wrong men sat together. Personally, I have found the best results when I functioned only as the professional adviser to a group and not its chairman. The reasons for this seem to be abundant.

● *Good Working Conditions Bring Results*

My fourth suggestion may seem incidental, but from many years' experience I am ready to declare that it is vitally important: *Successful board meetings depend upon good working conditions.*

No janitor alone knows how to prepare for a board meeting, especially if he does not know the purpose of the meeting and who are expected to be present. A tested plan is first to decide upon the meeting room and its arrangement and the needed equipment. There should then be at least two independent inspections of the room, by different persons if possible, after the manual labor has been completed and before the board gather. In spite of most careful instructions, it will prove to be a rare occasion indeed when each of these two inspections does not reveal something further that can be done to add to the comfort of the board, or the ease with which the session is conducted. Light, heat, ventilation, acoustics, seating should be right; working materials such as note-pads, pencils, charts, statistics, data, and perhaps blackboards all need to be in their proper places, ready to perform the service required of them for intelligent action. Board members are much more apt to do wise and good things if wise and good preparation has been made for their comfort, as well as their intelligent actions on the matters to be presented to them. Many church board meetings would be greatly improved if the members were not seated as if they were being preached to, but as if they were to exchange views naturally on matters in which they were all interested and responsible.

● *Beware of Cliques!*

Finally: *Successful board meetings seldom result when board membership is static or is selected by some undemocratic process.*

Some churches, of course, do not choose to be democratic in their processes and are thriving and useful. All of this helps us to see that the demand for more democracy in industry, now being championed in many places, needs to be approached with care while practices within the church itself are so confused and varied at this point. However, the damage done to many churches and individuals by the benevolent, autocratic lay leader or the dominating clergyman is well known and needs no discussion here. But boards which do not regularly recognize the arrival of new people—and particularly young people—soon cease to be representative, and for that reason are not as useful as they might otherwise be.

To succeed, any human enterprise needs the occasional planned addition to its forces of new ideas and personalities. In the larger churches, in fact, individual board members could well ask themselves with each succeeding year whether someone else in the church should not have the opportunity for growth, service and fellowship which board membership provides. This suggestion needs to be followed out, however, with the greatest of care, for there are many sheep in the Master's flock who, if they cannot be bell sheep, will not be sheep at all. I have known of situations where the congenialities existing among the board members and their satisfaction over the way they were caring for everything became a distinct handicap to normal Kingdom and church growth.

In other words, a clique can become a ruling group. Such a situation does not make the building of the Kingdom a normal or natural thing. Lessons here can be learned from such organizations as the Masonic bodies that have no paid officers, but still continue for centuries their effective life. Yet whoever heard of anyone being the master of a lodge of Masons for forty years?

In order, then, to work with others to show ourselves "approved unto God," someone must plan our work, arrange for necessary coordination and adjustments, and help each group set its own accepted goals. This takes time, thought, patience, vision and executive ability. This forms an important part of the present-day pastoral load. Only a competent leader of the church can qualify for this enlarged challenge.

COMPASSION for men, not prudence, is the essence today. This is not the time to build up the church. It is the time to build the soul of the church. The church must become a part of the vast and seething time in which we live.

DWIGHT J. BRADLEY.

• WHO'S WHO in THIS ISSUE •

RABBI G. GEORGE FOX *has led the* activities of South Shore Temple, Chicago, for many years. He is a former president of the South Shore ministerial association and of the Chicago Rabbinical association, and he established the Jewish Student Foundation at the University of Chicago. He is a member of the board of governors of Hebrew Union College. His sermon in this issue was preached before the South Shore ministerial association on Good Friday of this year.

Since 1916 REV. HERBERT BOOTH SMITH has ministered at Immanuel Presbyterian Church, Los Angeles. Earlier pastorates were at Rochester, N. Y., and Knoxville, Tenn. He has just retired from the moderatorship of the Presbyterian Church in the U.S.A.

REV. E. TALLMADGE ROOT *was for* many years, until his retirement a few years ago, executive secretary of the Massachusetts federation of churches.

REV. BRUCE B. MAGUIRE *was until recently* minister of the Mt. Auburn Presbyterian Church, Cincinnati, Ohio. On May 5 of this year the presbytery of Cincinnati voted to dissolve the pastoral relationship between Mr. Maguire and the Mt. Auburn church because a minority in the congregation had been alienated by publicity involving a meeting of the council and youth section of the Fellowship of Reconciliation in Cincinnati for which Mr. Maguire was responsible only as a chairman of the local committee which arranged the places of meeting of these two groups. The sermon included in this issue was preached by him Feb. 1, 1942, and was not intended for publication.

REV. CHARLES X. HUTCHINSON, JR., *is* the minister of the Methodist Church in Danielson, Conn., and a member of the Connecticut legislature.

From 1911 to 1938 REV. WILLIAM PIERSON MERRILL was minister of the Brick Presbyterian Church, New York; pastor emeritus for the past four years. Throughout his career he has been a leader in movements for world peace.

DR. CARL S. PATTON *was during the* years before his death professor of homiletics at the Pacific School of Religion. His sermons for children in this issue are from his book, *More Two-Minute Stories.*

REV. ERNEST FREMONT TITTLE *is minister* of the First Methodist Church, Evanston, Ill.

DR. JUDSON J. MCKIM *is this year* retiring as general secretary of the Y.M.C.A. of Cincinnati and Hamilton county, Ohio, after nearly forty-three years of "Y" service, twenty of which have been in Cincinnati. He has been a member of several General Conferences of the Methodist Church.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

WILLIAM HOWARD MELISH, Holy Trinity, Brooklyn. "The Ship's Prow." Ezek. 27:26—"Thy rowers have brought thee into great waters."

HENRY M. EDMONDS, Independent Presbyterian, Birmingham. "When Will the War End?" Matt. 5:26—"Verily . . . thou shalt by no means come out thence until thou hast paid the last farthing."

W. T. VANDEVER, First Baptist, Erie, Pa. "Formula for Living." Phil. 3:13, 14—"One thing I do, forgetting the things which are behind and stretching forward . . . I press on. . . ."

G. CLIFTON ERWIN, Methodist Dist. Supt., Hannibal, Mo. "An Unrationed Gospel." John 10:10—"I have come that they may have life and have it to the full." (Moffatt)

CHARLES T. GIRELIUS, Unitarian, Barneveld, N. Y. "The Challenge of the Difficult." Prov. 24:10—"If thou faint in the day of adversity, thy strength is small."

FOR YOUR SERMON AND TEXT

. . . . . .

Title of sermon

. . . . . .

Text used (write out the text)

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Name of minister

. . . . . .

Name of church

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Address

FRED W. SCHMIDTKE, Trinity Methodist, Mountain Grove, Mo. "The Goodness and the Severity of God." Rom. 11:22—"Behold therefore the goodness and the severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off."

HERBERT N. JACKSON, Wyandotte, Mich. "When Life Says No." Job 30:26—"I waited for light, there came darkness."

WILLIAM HIRAM FOULKES, Old First, Newark, N. J. (Pastor Emeritus). "The Highest Court." Gen. 18:25 — "Shall not the judge of all the earth do right?"

FRED W. NEAL, U. of C. Divinity School. "The Wings of Spiritual Exercise." Psalm 24:7, 8, 10—"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? . . . The Lord of hosts, he is the King of glory."

GEORGE T. TOLSEN, Pacific School of Religion. "The Prerequisites of Peace and Prosperity. Psalm 37:3—"Trust in the Lord and do good; so shalt thou dwell in the land and feed securely."

J. THEODORE BUCHER, Evangelical and Reformed, Huron, O. "V for Victory." 1 John 5:4—"This is the victory that hath overcome the world, even our faith."

JAMES C. PERKINS, Federated, Schroon Lake, N. Y. "Spectatoritis." Luke 10:32—"And likewise a Levite . . . came and looked on him, and passed by on the other side."

The Editor's Page

The Event of the Month

THIS has been the season for some of the most significant denominational meetings held in many years. The Southern Baptists met in San Antonio, the Northern Baptists in Cleveland, the Presbyterians U. S. A. in Milwaukee and the Presbyterians U. S. (Southern) in Knoxville. All these conventions found the practical programs of their several denominations defined for them largely by the fact that the church must do its work in the midst of a war situation. However, in all these denominations the missionary passion, instead of being inhibited by the war, kindled the Christian imagination with possibilities and responsibilities far beyond anything hitherto envisaged. As sure as you live, the great days for Christian missions lie ahead. All branches of the church sense the new missionary imperative and are preparing to respond to it on a scale which dwarfs all their past efforts. After the war, it surely cannot happen again that our denominations will go headlong, each on its own sectarian program, into the field that will then be white for the harvest. The magnitude of the opportunity is God's call for a united grand strategy and a united effort in carrying it out.

The Denominations In Wartime

The Book of the Month

RELIGION IN LIFE, *a Christian Quarterly, Summer Number, 1942. Abingdon-Cokesbury Press. $2 a year, 75c per copy.*

THE Summer Number of this quarterly is better suited to the purpose of this paragraph than any book I have read this month. It is the most vital and vitalizing number of this admirable periodical I have yet seen. Its contents of fifteen articles are too voluminous to be treated with anything like justice in my little space. From the opening article by that fine young leader of the Student Volunteer Movement, Edwin R. H. Espy, on "The Church's Debt to Hitler," to Professor Earl B. Marlatt's review of the quarter's fiction, these pages are crowded with great writing and challenging thought. The modern relevance of the Old Testament idea of God was never more simply interpreted than by J. Philip Hyatt, of Vanderbilt University. "War and Evolution," by William H. Norton, a seasoned biologist, will dispel the erroneous notion that the doctrine of survival of the fittest puts the sanction of biology upon war. "The New Order and the New Covenant," by James S. Stewart, an Edinburgh clergyman, makes Jeremiah live again. "Eschatology for Today," by Hugh Thomson Kerr, Jr., is a keen and convincing explanation of what "eschatology" is, and why this is the psychological moment for wholesome preaching upon it. Walter M. Horton, of Oberlin, who has a way of illuminating everything he touches, takes us through "Law and Grace" with a skill that leaves us wondering why we ever thought this was a difficult subject. Cyril C. Richardson, of Union, writes an article on "Preaching and Worship" which I particularly want to recommend. Protestantism profoundly needs a radical reconstruction of its conception of worship. But my space is gone. I could wish that so many orders for this number might be sent in that the publisher would be compelled to go to press again!

A Thought for the Month

ENTERING Chicago's Hyde Park Baptist church house to attend a farewell reception to Dr. Norris L. Tibbetts, I noticed on the bulletin board that Dr. Schloerb, the co-pastor, had preached at the morning service on the subject, "Which Way Is Progress?" At the refreshment table, on being introduced to a gentleman, I asked him: "Are you a member of this church?" "Yes," he replied. "And were you here this morning?" "Yes." "Tell me, then, which way is progress." The question was abrupt. His answer was prompt: "Sometimes progress is backward." "When is progress backward?" I persisted. "It is backward," he said, "when you have wandered away from home." I asked for no amplification of his pastor's sermon, for the thought started bells ringing in my mind. Isn't that precisely what is the matter with us, I kept asking myself, that we have wandered away from home? I thought of the prodigal son. That young man sallied forth, his patrimony in his purse, with the cocky assurance that he was now on the way of progress—freed at last from the restraints of home. But his progress was a straight line to disaster and shame. When he came to himself he saw that the only open road was the road back home. Progress, for him, was backward. I have become chronically skeptical of our use of this word "progress." It is a good word, but it is a loose and dangerous word. It is dangerous because it suggests a straight line, and life isn't a straight line. Life revolves around a *center*—that is the Christian gospel! And its center is *home*—a home for the soul, a home for the nation, a home for civilization. That home is the Father's house. The theme of Hugh Tigner's fine book, *Our Prodigal Son Culture,* is that modern civilization, imagining itself to be on the highroad of progress, has really been joyriding to perdition. And there is no salvation, no progress, but to go back home. There are two Christian words which this word "progress" has pushed out of the vocabulary of many Christian teachers. They are the words "lost" and "saved." Get those two words out of your Bible again and dust them off! They are golden keys put into our hands by the Christian revelation to unlock our whole human predicament.

When Progress Is Backward

Charles Clayton Morrison

A resounding chorus of praise for the NEW PULPIT

The Pulpit has seemed to me the finest exhibit of good, strong preaching to be found anywhere. Now, with its new features, it is a better servant than ever.—*CLARENCE W. KEMPER, First Baptist, Denver.*

The new Pulpit is grand. I am delighted with all changes and new features. I have read the magazine since its first issue.—*HAROLD W. RUOPP, Central Church, Chicago.*

Congratulations on the new Pulpit. This is one of the best "tools" that comes to my desk. As long as I use it as a tool and not as a crutch, it will do me good. — *ALLEN B. RICE, First Methodist, Crawfordsville, Ind.*

In my earlier ministry I subscribed for some journals which attempted to do what you are doing. But my interest lagged. The Pulpit has been a constant source of inspiration to me. —*C. M. RIDENOUR, West Seattle Christian, Seattle, Wash.*

Congratulations on the new dress, form and material of the Pulpit. It is more valuable than ever.—*GEORGE M. RICHTER, Congregational Christian, Elkader, Iowa.*

More than ever essential to the minister with a growing vision and passion to proclaim the unsearchable riches of Christ.—*HILLYER H. STRATON, First Baptist, Detroit.*

The page of sermon illustrations and a children's sermon are welcome additions.—*GERALD WATKINS, Lake Avenue Baptist, Rochester, N. Y.*

Just received the first issue of my new subscription. A grand job!—*S. E. BARNWELL, Trinity Episcopal, Apalachicola, Fla.*

I like the new format. The children's sermon should prove a valuable feature.—*HAROLD BOSLEY, Mt. Vernon Place Methodist, Baltimore.*

Congratulations! The Pulpit is now even more helpful than before.—*H. W. HENDERSON, Methodist, Woodbridge, N. J.*

One wonders what the church would be like without the Christian Century and the Pulpit. —*GERALD E. MAGGART, First Congregational, St. Joseph, Mich.*

Just received my first copy. The sermons and all other materials are stimulating and helpful.—*JOHN B. CAVITT, First Presbyterian, San Bernardino, Cal.*

The new Pulpit is excellent. A great improvement over the former make-up and content. I enjoy reading every page.—*HAROLD BOUGHEY, Philadelphia.*

The new features are most interesting. You will have a wide response from your readers. —*RIVAL HAWKINS, First Christian, Ventura, Cal.*

It is a pleasure to express my appreciation of your past editorial efforts and of the new features now provided. — *CHRISTIAN G. KOPPEL, Church of St. Andrew, Philadelphia.*

I am delighted with the new Pulpit. The added features will make the magazine more useful than ever.—*PAUL TURK, Methodist, Oregon, Ill.*

The new Pulpit is thrilling from the front cover to the back page. I like the new format. —*CLARENCE SEIDENSPINNER, First Methodist, Racine, Wis.*

I have been a subscriber from the first issue. Reading your last issue was equivalent to reading a good book on preaching.—*JESSE C. KORTHAL, Federated, Milford, Iowa.*

Congratulations on the new format and contents of the Pulpit. The new features are greatly worth while.—*Clair E. Carpenter, Community, Chesterton, N. Y.*

I am a constant reader of your magazine. It has been an inspiration to me. I would not be without it.—*ALBERT P. SHIRKEY, Travis Park Methodist, San Antonio, Texas.*

There are several ministers in your town who would be interested in subscribing to the new PULPIT. Tell them to inquire concerning our introductory offer.

The PULPIT · 407 South Dearborn Street, Chicago